

TWENTY-THREE INSCRIPTIONS FROM NEPÁL

COLLECTED AT THE EXPENSE OF

H. H. THE NAVÁB OF JUNÁGADH

Edited under the Patronage of the Government of Bombay,

BY

PANDIT BHÁGVÁNĠĠ INDRÁJĠ, PH D

HONORARY FELLOW FOR AS SOC RO BR BR AS SOC &c &c.

TOGETHER WITH SOME CONSIDERATIONS

ON THE

CHRONOLOGY OF NEPÁL

Translated from Gujarati

BY

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[Reprinted from the Indian Antiquary]

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TO THE MEMORY
OF
DR. BHÂÛ DÂJÎ

These Pages are inscribed

BY

HIS GRATEFUL PUPIL

BHAGVÂNLÂL INDRAJÎ.

P R E F A C E .

It was in 1876 that Dr Bhagvānlāl Indrājī showed me his rubbings and cloth copies of the Nepāl inscriptions which he had collected during a journey to the valley, undertaken at the expense of the Junāgadh Darbār, for the late Dr Bhāu Dāj, and which had remained in his hands after that gentleman's death. As soon as I had convinced myself of the great importance of these inscriptions for the history of Nepāl and India, I offered my assistance in preparing them for publication, and asked Dr. J. Burgess to accept them for the *Indian Antiquary*. The costliness of the numerous facsimiles made, however, an immediate realisation of my wish impossible. I then petitioned the Government of Bombay, requesting that a special grant might be made to Dr Burgess for the purpose. Acceding to my prayer, the Government sanctioned, with that liberality which it has ever shown in the furtherance of Oriental studies, a sum from the savings in the fund destined for the search for Sanskrit MSS. At the same time I addressed a request for express permission to publish these inscriptions to the Junāgadh Darbār (through the Political Agent of Kāthiavād) and privately to Mr Vithal Bhāu Lāid the representative of Dr Bhāu Dāj, because Dr Bhagvānlāl very properly desired to have a clear title to dispose of the documents according to his liking. This permission was readily granted, and the Junāgadh Darbār generously promised a further grant towards the publication, in case it should be required.

After these preliminaries had been concluded, the preparation of the twenty facsimiles of the older inscriptions was undertaken in 1878 by Mr W. Griggs, of Peecham. In 1879 and 1880 I prepared, in consultation with Dr Bhagvānlāl, according to his original paper in Gujarātī, the translations and abstracts of the inscriptions as well as the greater portion of the Considerations on the Chronology of Nepāl. The former appeared in the August number of the *Indian Antiquary* of 1880 (Vol IX pp 163-194). The completion of the Considerations was prevented by my illness and subsequent retirement from India in September 1880, and though I was in possession of Dr Bhagvānlāl's manuscript, various engagements made it impossible for me to resume the work until this year. With respect to the translations of the inscriptions my position has been merely that of an interpreter, and I have done nothing beyond rendering Dr Bhagvānlāl's Gujarātī version as faithfully as possible. As regards the Considerations I have exercised a greater influence not only in the arrangement of the subject matter, but also in modifying some of Dr Bhagvānlāl's original opinions. Thus it was, at my suggestion, that he referred the dates of Mānadvā and Vasantāsina to the Vikrama era instead of to the Śāka era, as he had done at first. I have also cut down the extent of his paper which contained a discussion on the dark period of the history of Nepāl from the middle of the eighth to the beginning of the eleventh century as well as on the last dynasties regarding which inscriptions 17-23 contain much valuable information. All that can be said regarding the later history of Nepāl is contained in Mr C. Beadell's admirable Historical Introduction to the *Cambridge Catalogue*, where not only Dr Bhagvānlāl's inscriptions but a good many documents inaccessible to him have been carefully analysed. Another long discussion on the Mākhari dynasty, which the original paper contains has been somewhat altered and greatly condensed in note 3 to the table of the Licchavi kings.

For the facilities given to him in Nepāl Dr Bhagvānlāl desires to acknowledge his obligation to the Honorable Rājā Siva Prasad, of Benares who obtained for him from T. M. Gibbon, Esq., Manager of the Rāja estate, an introduction to Sir Jung Bahadur.

G. BUELLER

INSCRIPTIONS FROM NĒPĀL.

No 1—An inscription of Mānudeva, dated Samvat 386

This inscription is incised on the lower part of a broken pillar placed to the left of the door of the temple of Chāngu Narāyaṇa,¹ about five miles to the north east of Katmandu. The pillar is about twenty feet high without the capital. Its lower half is square, half of the upper part is octagonal, higher up it becomes sixteen-cornered, and finally round. Originally it was crowned by a lotus capital surmounted by a Garuda, about four feet high, shaped like a winged man kneeling on one knee. The workmanship is very good and the figure shews the flowing locks, which occur frequently on the sculptures of the Gupta period. The weight of the Garuda seems to have been the cause of the pillar's fall from its old base which is still to be seen just opposite the door of the temple, where numerous fragments of its capital and of the Garuda also are lying about. After its fall a royal physician, called Chakrapāṇi about twenty years ago had a new capital made for it, consisting of a gilt lotus and a *Chakra*, and put it up in its present position. In doing so the Vaid neglected to add a new base. He simply planted the pillar in the ground. Hence a portion of the inscription, which is incised on three sides of the square lower part of the pillar, has been buried in the earth. In spite of my entreaties the priest at Chāngu Narāyaṇa would not allow me to lay the buried lines bare. I have, therefore, been obliged to present the inscription in a mutilated form.

The form of the letters agrees exactly with that of the Gupta inscriptions. They are clearly and sharply incised. With the exception of the first part the prescription is good. The language is Sanskrit, and excepting the two first lines the whole is in verse. The numbers of the verses are marked by the ancient figures

Transcript Part I

- [¹] सवत् ३८६ ज्येष्ठमासे शुद्धपक्षे प्रतिपदि १
 [²] [सि]हिणीनक्षत्रयुक्ते चन्द्रमसि मुहूर्ते प्रशस्तेभिक्षिति
 [³] [श्री]कृत्ताद्वितदीप्तचारुविपुल[प्रो]दृत्तव[स]स्यल
 [⁴] - वक्ष - नपत्रबाहु[रुचिरः] स्म[र्त्तुं]प्रब्रूतेत्सव [¹]
 [⁵] [त्रै]लोक्यक्षमपन्नव - - - - - व्यासज्ञानियोव्यय
 [⁶] [दो]लादो निवसज्जपत्यनि[मि]षेत्भ्यर्च्यमाणो हरि [॥१॥]

¹ This temple stands in the centre of a small village on a spur of the hills at the base of which flows the river Manu. Chāngu literally, he with a bull, as in the Nepāl language a name of Garuda and the compound means therefore Garuda and Vishnu. The temple contains an old composite image of Vishnu riding on Garuda. The present building is now having been erected in Nepāl Samvat 213 or 121 A.D. by Queen Riddha Lakshmi as is shown by an inscription see also below.

- [⁷] --त्ता -- -- पप्रतापविभ[वे]र्वापामसंशेषकृत्
 [⁸] [राजाभू]दृपदेव इत्यनुपमः सत्यप्रतिशोदयः [I]
 [⁹] -- -- सवितेव दीप्तकिरणैः सम्पृथुतैः सैः सुतैः
 [¹⁰] [विद्व]द्विर्व्यहृगाव्येतैरच[पलैः रयतैः]विनीतात्मभिः [II] २ [II]
 [¹¹] [त]स्याभूतनयः समृद्ध[विप]प. सङ्गोन्नजेयोरिभिः
 [¹²] [राजा] शङ्करदेव इत्यप -- -- तिपदः सत्यधीः [I]
 [¹³] -- -- विक्रमदानमानविभवे]लंछना यशः पुष्कलम्
 [¹⁴] -- -- -- रस्त गामभि[मैतैर्भू]ये[भू]गेन्द्रोपम [II] ३ [II]
 [¹⁵] [तस्या]प्युत्तमधर्मकर्मम -- -- -- -- -- विद्वामिक
 [¹⁶] [ध]र्मा[त्मा] विनयेप्सुस्त[मगुणः श्रीध]र्मदेवो नृपः [I]
 [¹⁷] [ध]र्मेणैव कुलकमागत -- -- -- -- -- राज्यं महत्

Part II

- [¹] देवी राज्यवती तु तस्य नृपतेर्भार्याभिधाना सती
 [²] श्रीरेवानुगता. भविष्यति तदा लोकान्तरासङ्गिनी [I]
 [³] यस्याज्जात इहानवद्युचरितः श्रीमानदेवो नृपः
 [⁴] कान्त्या शारदचन्द्रया इव अगलप्रह्लादयन्तर्धदा [II] ७ [II]
 [⁵] प्रत्यागत सगद्गदाक्षरभिदन्दीर्घं विनिश्चस्य च
 [⁶] प्रेम्णा पुत्रमुवाच साश्रुवदना यातः पिता ते दिवं [I]
 [⁷] हा पुत्रास्तमिते तवाद्य पितरि प्राणैर्व्या किम्मम
 [⁸] राज्यमुवक कारयाहमनुयाय्यदेव मर्तुर्गतिम् [II] ८ [II]
 [⁹] किम्मे भोगाविधानविस्तरकृतैराज्ञामयैर्धन्यैः
 [¹⁰] मायास्वमनिभिः समागमविधौ भर्त्ता विना जीवितुम् [I]
 [¹¹] याम्रितेवमवस्थिता खलु तदा दीनात्मना मृतुना
 [¹²] पादौ भक्तिवशान्निपीड्य शिरसा विधापिता यन्नत. [II] ९ [II]
 [¹³] किम्भोगैर्मम किं हि जीवितमुत्तुल्लङ्घिप्रयोगे सति
 [¹⁴] प्राणान्मूर्जमरञ्जहासि परस्त्वं यास्पसीतो दिवम् [I]
 [¹⁵] इत्येवमुत्पद्युज्जान्तरगतैर्भेदाभ्युमिश्रैर्दृढम्
 [¹⁶] वाक्पद्मैर्विहगीव पाशवशमा वदा ततस्तस्युषी [II] १० [II]
 [¹⁷] सत्येण सहोर्द्धदेहिकविधि भर्तुः प्रकृत्यात्मनः

Part III

- [¹] अद्यापात्रविधानकौशलगुणे. प्रज्ञातसत्त्वो[भि] १
 [²] श्रीमन्मन्त्रभुज भ्रमृष्टकनकशृङ्गावदातच्छवि [I]
 [³] पीनासो विकचासितोत्पलदलप्रस्पदमानेक्षण.
 [⁴] साक्षात्काम इवाङ्गवान्स्पति कान्ताविलासोत्सव [II] १२ [II]

- [⁵] यूपेश्वरभिरुच्छितैर्भुमती पित्रा ममालङ्कृता
 [⁶] क्षात्तेणानिमखाश्रयेण विधिना दीक्षाश्रितोह स्थित [1]
 [⁷] यात्राप्रत्यरिसङ्ख्याप तरसा गच्छामि पूर्वान्दिशम्
 [⁸] ये चाज्ञावशात्सिनो मम नृपा सस्यापयिष्यामि तान् [11]१४[1]
 [⁹] इत्येज्जननीमपेतरुलुपा राजा प्रणम्योचिवान्
 [¹⁰] नाम्बानुप्यमहन्तपोभिरमलै शक्नोमि यातुमिदु [1]
 [¹¹] किन्वासेन यथावदस्त्रविधिना तत्पादसंसेवया
 [¹²] यास्यामीति ततोम्रयातिमुदया दत्ताभ्यनुज्ञो नृप [11]१५[1]
 [¹³] प्रायात्पूर्वपथेन तत्र च शठा ये पूर्वदेशाश्रया
 [¹⁴] सामन्ता प्रणिपातनपुराशिरप्रभष्टमौलिखज [1]
 [¹⁵] तानाज्ञावशात्सिनो नरपाति सस्याप्य तस्मात्पुन
 [¹⁶] निर्भी सिंह इवाकुलोत्कटसट पश्चादुवज्जगिबवान् [11]१६[1]
 [¹⁷] सामन्तस्य च तत्र दुष्टचरित श्रुत्वा शिर कम्पयन्
 [¹⁸] बाहु हस्तिरुरोपम स शनैकै स्पृष्टान्नवीक्षन्वितम् [1]
 [¹⁹] आहूतो यदि नैति विक्रमवशादेक्षयसो मे वश
 [²⁰] किं वाक्येर्वैदुभिर्विधातृमादितै सक्षेपत कथ्यते [11]१७[1]

Translation

On the first day of the bright half of the month Jyeshtha of Samvat 396 while the moon stood in the constellation Rohini in the excellent Maharta called Alhaji *

1 Hari conquers, whose resplendent beautiful broad and high chest is marked by the Srivatsa whose lotus arms shed radiance, who increases the happiness of his worshippers who is constantly busy with the machine for moving the three worlds who is eternal, who dwells on Doladri † and who is worshipped by the immortals

2 There was a king called Vrishadeva who by his valour and wealth lessened trouble, ‡ who was incomparable and prosperous because he kept his word As the sun is encircled by brilliant rays so he was surrounded by his learned, proud, constant, famous and obedient sons

3 His son was truthful king Śankaradeva whose country prospered who was unconquerable in battle by his enemies and who gave Through valour presents honours bestowed (on his servants) and riches, he gained great fame comparable to a lion he protected the earth through approved ministers

4 His son also illustrious king Dharmadeva who knew the most excellent doctrine works who was righteous, virtuous fond of modesty possessed of excellent qualities according to the hereditary law a great kingdom

5—6

7 But that king's faithful wife, Queen Rujyavati by name was doubtless heavenly Śrī, who had followed (her husband into this world) * From her was born illustrious king Manadeva whose course of life in this world is unblamable, and who always gladdens the world by his beauty like the autumnal moon

8 Approaching and sighing deeply her eyes filled with tears she (Rujyavati) affectionately spoke to her son with faltering accents Alas, my child thy father is gone to

* L. 19 read दिव्ययती

† The day was divided into fifteen Mahartas the fifth of which is Alhaji

‡ Doladri or Dolapavata is the name of the mountain on which the temple of Chaturmurti is situated

* The meaning of the Sanskrit text is probably that his wealth and valour made his enemies keep quiet and thus he was own and his subjects' troubles were small

† Probably the preceding two G contained an identification of the king with Vishnu.

"heaven As thy father is now dead, why preserve my useless life? Reign thou, dear son,
"to day, even, I follow my husband on his road

9 "Of what use are the fetters of hope that are lengthened for enjoyment¹⁰, and that bind
"me to a widowed life in a world similar to a lying dream? I will depart" While thus,
forsooth, she was resolved, her sad son reverentially pressed her feet with his head, and
anxiously spoke thus to her,

10 "What are joys to me, what the pleasures of life when I am parted from thee? First I
"will give up my life, thereafter thou mayst go hence to heaven" Thus she stood like a snared
bird, firmly bound by the word bonds, that, mixed with tears, lay in *(his)* mouth

11 Then together with her virtuous son she performed the last rites for her own
husband

12 The prince (*Mânadée*), whose strength is known to *(his)* enemies, though they are
clever in the use of weapons of offence and defence,—whose arm is beautiful and lovely,¹¹
whose complexion is pure and bright like burnished gold,—whose shoulder is strong,—
whose eyes rival *(in beauty)* full blown blue lotuses,—who is visibly an incarnation of
Cupid, a festival of dalliance for the fair ones, *(spoke thus to his mother)*

13 "My father adorned the earth with beautiful high rising *(pillars of victory, resem-*
bling) sacrificial pillars Here I stand initiated in the rites of the battle sacrifice offered by
"Kshatriyas Quickly I shall depart on an expedition to the East, to crush my foes *(These)*
"I shall instal such princes as will remain obedient to me"

14 Thus the king *(spoke and)* bowing to his mother, whose sorrow fled, he continued *(in*
his voice) "Mother, I cannot pay the debt due to my father by pure austerities, but
"I shall attain this end, worshipping his feet by true and rightly performed feats of arms"

Then the king received the consent of his overjoyed mother,

15 And he set out on the road to the East Having reduced to obedience those roguish
feudal chiefs of the East from whose heads bent in prostration the diadems fell, the prince,
like a fearless lion with thick and bristling mane *(returned)* thence, and marched to the
Western districts

16 Hearing thereof the evil doings of a chieftain, shaking his head and slowly touching
his arm that *(in strength)* resembled an elephant's trunk, he proudly spoke *(thus)*
"If he does not come at my command, then he will be conquered by my valour What is
the use of saying much? Shortly I tell *(him)* in the words of the Creator

Transcript

- [¹] सवत् ४१३ श्रीमानदेवनृपतेश्वरप्रसादात् भक्त्या विशुद्धमतिना जयवर्मनाम्ना लिङ्गज्येश्वर-
मिति प्रथितं नृलोके
[²] सस्थापित सनृपतेश्चगतो हिताय १ भगवतोस्य लिङ्गस्य कारणपूजा[यै] ----- तायस्
----- यनार्थन्दत्तमक्षय[नीवी-]

Translation

Samrat 413 By the favour of the feet of the illustrious king Mānādhēva, a pure-minded (man) called Jayavarman has erected a Linga, known in the world of men, as Jayavarman for the welfare of the people and of the king. A permanent endowment¹ has been assigned for (defraying the expenses) of the occasional worship² of this worshipful Linga.

No 3—An inscription of king Vasantaseña, dated Samrat 435

This inscription is incised on a narrow oblong slab of sandstone about six feet high with a semicircular top, adorned by a relief showing a Chakra and two Śaṅkhas. The stone lies near the sanctuary of Logai Devi, not far from the temple of Jusi, Ligantol Kātmāndū.

The inscription originally contained twenty three lines, the greater part of which has however been destroyed by the influence of rain and weather. The remaining letters are very distinct and well cut, and show the forms of the Gupta period. The language is Sanskrit.

Transcript

- | | |
|---|---|
| [¹] उँ स्वस्ति मानगृहात्प[रमदे]वतवप्पभ- | [¹³] ----- दिकार्येषु सद्धि- |
| [²] शारकमहाराजश्रीवादानुध्यात श्रुतन- | [¹⁴] ----- मयापितेषा |
| [³] [पदया]दानदाक्षिण्यपुण्यप्रतापविरुसितासि- | [¹⁵] ----- (मो) चित -- |
| [⁴] तकीर्तिर्भैशारकमहाराजश्रीवसन्त- | [¹⁶] ----- |
| [⁵] सेन [कुशली] ----- व्यधिकरणेषु धर्म- | [¹⁷] ----- त्वादोपजीविभिरि ----- |
| [⁶] स्या[न] ----- नेकाश्वकुश- | [¹⁸] ----- यश्वेमामाज्ञामुल[क्ष] ----- |
| [⁷] ----- विदितपरस्तु वो भया | [¹⁹] ----- द्वा तस्याह दृढ मर्या ----- |
| [⁸] ----- लिङ्गल | [²⁰] इति समाप्तापना सवत् ४३५ [आश्व] |
| [⁹] ----- कूपेर | [²¹] युजि शुद्ध दिवा १ दूतक सर्वदण्डना |
| [¹⁰] ----- रणाय | [²²] यक्रमहाप्रतिहारविगुत इति |
| [¹¹] ----- शरक- | [²³] ब्राह्मण्डि च महीशालि व्यवहरतीति |
| [¹²] ----- दाय्येत्तान्त्र- | |

Translation

Om Hail! From Mānagrāha¹ the lord an[?] the illustrious Vasantaseña, who meditates on the feet of the illustrious lord and great king Rāṇa (in honour of) the supreme deity,²—whose brilliant fame has expanded as a flower through his karmic policy, compassion, liberality, affability, holiness and valour—being in good health

No 4.—An inscription dated Samvat 535

* On a broken slate slab, lying in a street of Lagantol, Kātmānda, near to some stone smeared with red paint

Characters.—Gupta but the curved stroke of the medial *z* is drawn deeper down between the lines, and the left hand stroke of the *va* becomes round. Preservation bad. Greater part defaced, and seven or eight lines at the top are lost

Transcript

- [1] ----- देव -----
 [2] ----- पुण्यो -----
 [3] ----- रायाव प्रसादीकु[त] -----
 [4] ----- त्वं प्रभूक्षेत्रम् पूर्व -----
 [5] ----- लस्य क्षेत्रम् ततो भरतश्च -----
 [6] ----- तुलाक्षेत्रम् ततस्तेष्वलक्ष -----
 [7] ----- आदिसगुप्तस्य क्षेत्रम् । पूर्वद -----
 [8] ----- [क्षि]त्रम् ततस्तेष्वलक्षनारायण -----
 [9] ----- स्तेष्वल् प्रदीपगौष्टिकानाम् तस्या भूमेर्दक्षिण -----
 [10] ----- [दक्षिण]राजकुलस्य दक्षिणपश्चिमेन -----
 [11] ----- पञ्चालिकानाम् पश्चिमेन पर्वत -----
 [12] ----- [पश्चि]मेतरेण पर्वतभूमि -----
 [13] ----- [पति]क्षितेय भूमिरित्यवगम्य न कैश्चि[दप्य]
 [14] स्मत्पादोपजीविभिरय प्रसादोऽन्यथा करणीयो य -----
 [15] माशामनादृत्यान्यथाकुर्यात्कारयेद्वा तमहमुपय[गा]
 [16] [मि]न नियतमनुशासितास्मि भविष्यद्विरापि भूपति[मि]
 [17] -- कृतप्रसादानुवर्त्तिभिरेव भवितव्यमिति दूत[को]
 [18] त्वं राजपुरविक्रमसेन सत्त्वं ५३५ आ[व]
 [19] [ण] शुक्र दिवा सप्तम्याम् ॥ × ॥

A translation of the main part of this inscription is impossible. It appears, however, that in reference to the grant of a piece of land, the boundaries of which were accurately described in the last lines which are tolerably well preserved, the king declares his determination to punish persons interfering with the donees. We also learn from lines 17 and 18 that the Dutaka or executive officer was Prince Vikramasena, and the date the seventh day of the bright half of Śravyana Samvat 535.

No 5.—An inscription of Śaradeva

On a broken slab of hard sandstone fixed in a wall near a bell at Budhā Nīlkanth,¹ near the Sivapuri hill, five miles north of Kātmānda. The characters closely resemble those of the preceding inscription. The language is Sanskrit.

Transcript

- [1] स्वस्ति मानगृहात्तु तनयविनयशौर्यधैर्यदीर्घ्याद्यशेष
 [2] सङ्गणगाधारो लिच्छविमुलकेतुर्भट्टारकमहाराजश्रीदि-
 [3] वदेव कुशली ----- पिता नरसिंहो भय -----

[¹] निवासिनो	यथाप्रधानद्वामकुटुम्बिन	कुशलमाभाष्य
[²] समाज्ञापयति	विदितम्भवतु भवता	यथानेकप्रयुक्त-
[³] मरसम्पातविजयाधिगतशौर्यप्रतापपहतसक-		
[⁴] लक्षत्रुपक्षप्रभावेन	सम्पदप्रजापालनपरिश्रमोपाजि-	
[⁵] तद्गुह्यशोभिष्याप्तदिग्मण्डलेन	श्रीमहासामन्ताशुवर्म्म- ¹⁰	
[⁶] णा युष्मद्वितविधानाय	विज्ञापितेन मया	तद्वैरवा
[⁷] -----	न्यधिकृताना समुचित--	

Translation

Hail! From Mānagrīha The illustrious lord and great king Śivadeva—who is the abode of all good qualities such as learning policy, modesty, bravery, constancy and heroism, who is the banner of the Licchavī race, being in good health addresses greeting to all the cultivators residing in according to their rank, and gives (*these*) orders. Be it known to you that I, being advised for your welfare by the illustrious great feudal chief Amśuvārman, who has destroyed the power of all (*my*) enemies by his heroic majesty, obtained by victories in numerous hand-to-hand fights—whose brilliant fame gained by the trouble of properly protecting (*my*) subjects pervades the universe .¹⁰

No 6.—Inscription of Amśuvārman, dated Śrīharsha Śmāvat 31

This inscription is incised on a slab of sandstone in the neighbourhood of a large village, called Bungmatī, four miles to the south of Katmandū between the rivers Nyekhu and Vagmatī. Its sculptured top shows Buddha symbols, viz, the wheel of the law between two deer. The stone lies ordinarily buried in a field to the east of the village and is taken out every twelve years on the occasion of a great festival (*rathayātra*) of Avalokīteśvara¹¹ at Bungmatī. The reason of this custom is not known. I found considerable difficulty in obtaining a sight of the stone, though I had an order from the Nepalese Government.

The characters are the same as those of the preceding two inscriptions. Regarding the era in which it is dated, an explanation will be given below.

Transcript

[¹] स्वस्ति	कैलासकूटभवनाद्गङ्गातृणुपतिमहारकपादा-
[²] गुग्महीतो	बप्पपादानुष्यात श्रीमहासामन्ताशुवर्म्मो कुशली
[³] गुणायुसीमा[म]	निवासीपगता[न] कुटुम्बिनो यथाप्रधानकुश-
[⁴] लमाभाष्य	[समा]ज्ञापयति विदितम्भवतु भवताकुटुम्बसू
[⁵] कराणा-----	ना मत्स्यानाञ्चावापनेन परितुष्टेरस्माभि
[⁶] र्भ-----	प्रसाद [क]तो युष्माभिरप्ये-
[⁷] -----	यदा च पुनर्धर्मसद्गुणानि
[⁸] -----	[त]दा राजकुल स्वयम्प्रविचार-
[⁹] -----	प्रसादोन्मत्त
[¹⁰] -----	विलङ्घयाम्यया
[¹¹] -----	नो नियतमुक्ता मर्पादा न-
[¹²] -----	भि पूर्वराजकृतप्रसादा

- [¹] निवासिनो ययाप्रधानद्वामकुटुम्बिन. कुशलमाभाष्य
 [²] समाज्ञापयति विदितम्भवतु भवतां यथानेकपृथुस-
 [⁶] मरसम्पातविजपाभिगतशौर्यप्रतापापहतसक-
 [⁷] लशत्रुपक्षप्रभावेन सम्यवप्रजापालनपरिश्रमोपाजि-
 [⁸] तशुभ्रयशोभिष्याप्तदिग्मण्डलेन श्रीमहासान्ताशुवर्म.¹⁰
 [⁹] ना युष्मद्वितविधानाय विज्ञापितेन मया तद्गोवा
 [¹⁰] ----- न्यधिकृताना सशुचित -----

Translation

Hail! From Mānagrīha The illustrious lord and great king Śivadeva—who is the abode of all good qualities such as learning, policy, modesty, bravery, constancy and heroism, who is the banner of the Licchavī race, being in good health, addresses greeting to all the cultivators residing in according to their rank, and gives (these) orders. Be it known to you that I, being advised for your welfare by the illustrious great feudal chief Amsuvarman, who has destroyed the power of all (my) enemies by his heroic majesty, obtained by victories in numerous hand-to-hand fights,—whose brilliant fame gained by the trouble of properly protecting (my) subjects, pervades the universe .¹⁰

No. 6.—Inscription of Amsuvarman, dated Śrīharsha Samvat 31

This inscription is incised on a slab of sandstone in the neighbourhood of a large village, called Bungmatī four miles to the south of Kātmīnda between the rivers Nyekhu and Yugmatī. Its sculptured top shows Banddha symbols, viz, the wheel of the law between two deer. The stone lies ordinarily buried in a field to the east of the village, and is taken out every twelve years on the occasion of a great festival (rathayātrā) of Avalokī-tōśvara¹¹ at Bungmatī. The reason of this custom is not known. I found considerable difficulty in obtaining a sight of the stone, though I had an order from the Nepalese Government.

The characters are the same as those of the preceding two inscriptions. Regarding the era in which it is dated, an explanation will be given below.

Transcript

- [¹] स्वस्ति कैलासकूटभवनाद्गवसशुपतिमष्टारकपादा-
 [²] नुगृहीतो न्यपपादानुष्यात श्रीमहासामन्ताशुवर्मा कुशली
 [³] नुगायूमीषा[म]निवासोपगता[न] कुटुम्बिनो ययाप्रधानकुश-
 [⁴] लमाभाष्य [समा]ज्ञापयति विदितम्भवतु भवतांकूटशु-
 [⁵] कटाणा ----- ना मत्पानाञ्चाबाधनेन परितुष्टेरस्माभि
 [⁶] र्भ ----- प्रसाद [ह]नो युष्माभिरप्ये-
 [⁷] ----- यदा च पुनर्धर्मसाधुराणि
 [⁸] ----- [त]दा राजकुल स्वयम्प्रविचार-
 [⁹] ----- प्रसादोन्मत्त-
 [¹⁰] ----- विलङ्घ्यान्यथा
 [¹¹] ----- नो नियतमुत्कला मर्यादा न-
 [¹²] ----- भि पूर्वराजकृतप्रसादा-

[13] ----- दूतकृश्वान महासर्वा-

[14] -- यकविक्र -- -- सवत् ३४ ज्येष्ठ शुक्ल दशम्याम्²³

Translation

Om Hail! From the palace, (called) Kailisakūṭa²³ The illustrious great feudal chief Amśuvarman, who is favoured by the feet of the lord, the divine Paśupati, and meditates on the feet of Bappa, being in good health addresses greeting to the inhabitants of the village of Bugayūmi according to their rank and issues (these orders) Be it known to you that We rejoicing at the preservation of the cocks, pigs and fishes.

The executive officer is here Vikra (masena) . On the tenth day of the bright half of the month of Jyeshtha, Samvat 34

No 7—An inscription of Amśuvarman, dated Śrīharsha Samvat 30

On a slab of slate, standing near a small temple of Ganesa in the high street of Devapitana, not far from the temple of Paśupati. It bears at the top the representation of a reclining bull, facing the proper right

The characters are like those of the preceding inscriptions

Execution and preservation good

Transcript

[1] ॐ स्वस्ति कैलासकूटभवनानिनिशि निशि चानेरुशा-

[2] स्वार्यविमर्शाविज्ञादितासद्वर्जनतया धर्माधिका-

[3] रस्थितिकारणमेवोत्सवमनतिशयमन्यमा-

[4] नो भगवत्पशुपतिभट्टारकपादानुगृहीतो वप्स-

[5] पादानुभ्यात ज्यश्रुवर्मा कुशली पश्चिमाधिक-

[6] रणवृत्तिभुजो वर्तमानाभविष्यतश्च पर्याह-

[7] कृशलाभाभ्या समाजापयति विदितम्भव

[8] तु भवताम्पशुपतौ भगवज्जलूरभोगेश्वरोरमङ्ग-

[9] तिण्या श्रीभोगवर्त्मजनन्या भोगदेव्या स्वभर्तु राग-

[10] पुत्रदूरसेनस्य पुण्योपचयाय प्रतिष्ठापितो

[11] यश्च तदुहितास्महाग्निनेव्या भाग्यदेव्या प्रतिष्ठा

[12] पितो लडितमहेश्वरो यश्चेतपूर्वजै प्रतिष्ठापि-

[13] तौ दक्षिणेश्वरस्तेषामप्य शालावाञ्छालिकेभ्य प्रतिपा-

[14] लनायातिगृहानामस्माभि पश्चिमाधिकरणस्याप्र-

[15] वेक्षेन प्रसाद कृतो यदा च पाञ्चालिकाना यतिञ्चन

[16] कार्यमेतद्वत्पुण्यते यथाकाल वा नियमिन न-

[17] स्तु परिहापयिष्यन्ति तदा भयमेव राजभिरन्तरा-

[18] तनेन विचार करणीयो यस्नेतामागमनिक्रम्यान्त्या

[19] प्रवर्त्तिष्यते त वपश्च मर्षयिष्यामो भाविभिरपि भू-

[20] तिभिर्मर्म्मगुरुतया पूर्णपुण्यप्रसादानुवर्त्तिभि-

[21] रेभ्य भविष्यमिति सप्तमाशा दूतकृश्वान युवरा

[22] जोदयदेव समत् ३९ वैशाख शुक्ल दिवा दशम्या

Translation

Om Hail! From the palace, (called) Kailasakūṭa

The illustrious Amsuvarman, who has been favoured by the feet of the divine lord Paśu-
pāṭi and meditates on the feet of Bappa who having destroyed his (former) false opinions by
pondering day and night over the meaning of various Śāstras, considers the proper establish-
ment of courts of justice¹ his greatest pleasure, being in good health, addresses greeting to the
present and future officials of the Western (province) according to their rank, and issues
(these) orders: "Be it known to you that the (three Langas) viz., the divine Śūrabhoges-
vara dedicated at (the sanctuary of) Pasupati by our sister Bhogadovī, the mother of the
illustrious Bhogavarman for the increase of the spiritual merit of her husband prince
Śūrasena, Laditamahāvaram² dedicated by her daughter Bhagyadēvī, our
niece, and Dakṣināvaram dedicated by her ancestors have been made over for protection to
the Adhahśilī Panchālikas³ and that we have favoured them by forbidding the interference of
the officials of the Western (province), and when any business referring to these (Langas) arises
for the Panchālikas or when they neglect to do in time anything appointed (for them to do) the
king himself shall privately investigate (the case). But we will not suffer it that any one violates
this order and acts otherwise. Future kings also as they are teachers of justice should con-
tinue the favour shown by their predecessors (to the Panchālikas). (This is our) own order and
the executive officer here is the Yavariya Udayadeva. On the tenth day of the bright half
of the month of Vaiśākha Samvat 39

No 8 — Jishnuvarman's inscription, dated Śrīharṣa Samvat 45 (?)

On the side of the mouth of the spout of a watercourse on the road from Kuttān in to
the Residency near the Rāmpokhari tank. The place is called Satdubara, (i.e. saṭṭidhara
because the water issues from the spring in seven streams

Characters as those of preceding inscriptions. Preservation good

Transcript

- [1] सवत् ४५ (1) ज्येष्ठ शुद्ध ---
[2] अयशुवर्मप्रसादिन पितु पुण्यविबुद्धये
[3] कारिता सत्प्रणालीय कर्त्तेन विभुवर्मणा

Translation

On the bright half of the month Jyeshṭha Samvat 45¹ by the favour of
the illustrious Amsuvarman this conduct has been built by Vartta Vibhavarman²
for the increase of his father's spiritual merit

No 9 — Jishnugupta's inscription dated Śrīharṣa Samvat 48

On a slab of black slate placed upright in the ground near the temple of Mummura or
Chhinnamastika. Devi in the Tavyā Mahalla (ward) of Lalitapattana³. The letters are well
cut and the inscription well preserved. The characters if compared with those of Amsuvar-
man's inscriptions show slight changes. The medial *ṣ* goes down a little deeper, the *pa* shows
an ornamental notch in the lower line

* The translation hardly covers the entire meaning of dharmāṭhāḍra which includes both the civil and criminal
courts and the authorities dealing with religious and charitable institutions.

¹ Laditamahāvaram is the northern form for Lalitamahāvaram. Neither the Nepalese nor the Kashmirians
possess or can pronounce the southern *ṣ* ² they always substitute *da* for *t*

² The word Panchālikas seems to be a technical expression corresponding to the southern Panchakulikas and the
modern Panch. At present also temples and endowments of temples in Nepal are administered by the same trustees

³ The second figure is doubtful
call *ṣ* ⁴ *ṭhā*

⁵ *Ṭāṭa* I take to be the name of a family as a country called *Ṭāṭa* is mentioned in the *Māhātmya*. It may
however be also derived from *ṭ* ⁶ *ṭhā* ⁷ *ṭhā* ⁸ *ṭhā* ⁹ *ṭhā* ¹⁰ *ṭhā* ¹¹ *ṭhā* ¹² *ṭhā* ¹³ *ṭhā* ¹⁴ *ṭhā* ¹⁵ *ṭhā* ¹⁶ *ṭhā* ¹⁷ *ṭhā* ¹⁸ *ṭhā* ¹⁹ *ṭhā* ²⁰ *ṭhā* ²¹ *ṭhā* ²² *ṭhā* ²³ *ṭhā* ²⁴ *ṭhā* ²⁵ *ṭhā* ²⁶ *ṭhā* ²⁷ *ṭhā* ²⁸ *ṭhā* ²⁹ *ṭhā* ³⁰ *ṭhā* ³¹ *ṭhā* ³² *ṭhā* ³³ *ṭhā* ³⁴ *ṭhā* ³⁵ *ṭhā* ³⁶ *ṭhā* ³⁷ *ṭhā* ³⁸ *ṭhā* ³⁹ *ṭhā* ⁴⁰ *ṭhā* ⁴¹ *ṭhā* ⁴² *ṭhā* ⁴³ *ṭhā* ⁴⁴ *ṭhā* ⁴⁵ *ṭhā* ⁴⁶ *ṭhā* ⁴⁷ *ṭhā* ⁴⁸ *ṭhā* ⁴⁹ *ṭhā* ⁵⁰ *ṭhā* ⁵¹ *ṭhā* ⁵² *ṭhā* ⁵³ *ṭhā* ⁵⁴ *ṭhā* ⁵⁵ *ṭhā* ⁵⁶ *ṭhā* ⁵⁷ *ṭhā* ⁵⁸ *ṭhā* ⁵⁹ *ṭhā* ⁶⁰ *ṭhā* ⁶¹ *ṭhā* ⁶² *ṭhā* ⁶³ *ṭhā* ⁶⁴ *ṭhā* ⁶⁵ *ṭhā* ⁶⁶ *ṭhā* ⁶⁷ *ṭhā* ⁶⁸ *ṭhā* ⁶⁹ *ṭhā* ⁷⁰ *ṭhā* ⁷¹ *ṭhā* ⁷² *ṭhā* ⁷³ *ṭhā* ⁷⁴ *ṭhā* ⁷⁵ *ṭhā* ⁷⁶ *ṭhā* ⁷⁷ *ṭhā* ⁷⁸ *ṭhā* ⁷⁹ *ṭhā* ⁸⁰ *ṭhā* ⁸¹ *ṭhā* ⁸² *ṭhā* ⁸³ *ṭhā* ⁸⁴ *ṭhā* ⁸⁵ *ṭhā* ⁸⁶ *ṭhā* ⁸⁷ *ṭhā* ⁸⁸ *ṭhā* ⁸⁹ *ṭhā* ⁹⁰ *ṭhā* ⁹¹ *ṭhā* ⁹² *ṭhā* ⁹³ *ṭhā* ⁹⁴ *ṭhā* ⁹⁵ *ṭhā* ⁹⁶ *ṭhā* ⁹⁷ *ṭhā* ⁹⁸ *ṭhā* ⁹⁹ *ṭhā* ¹⁰⁰ *ṭhā*

Transcript

- [1] उं स्वस्ति ----- भट्टारकमहाराज-
 [2] श्रीध्रुवदेव[स्य] ----- प्रजार्तिप्री निरुदवृत्त
 [3] पुण्यान्वयादागतराज्यसम्पत्तमस्तपौ[रात्रि]नशासनो यस्त केलासकूटभ-
 [4] वनाहमवपशुपतिभट्टारकपादानुगृहीतो वपपादानुध्यात. श्रीजिष्णुगुप्त
 [5] [कु]शली यमृगाङ्गमूलवाटिकाग्रामेषु निवासमुपगतान्कुटुम्बिन. कुशल-
 [6] [मा]भाष्य समानात्पयति विदितमस्तु भवताम्भट्टारकमहाराजाधिराजश्वश्रु-
 [7] वर्मपादैर्गुप्मदीयग्रामाणामुपकाराय योसौ तिलमक आनीतोभूम्-
 [8] नितस्काराभावाद्दिनष्टमुदीक्ष्य सामन्तचन्द्रवर्मविजयेस्माभिस्तस्यै-
 [9] व प्रसादीकृतस्तेन चास्मदनुज्ञातेन युष्मद्ग्रामाणामेवोपकाराय
 [10] [प्र]तिरिक्तस्तस्य चोपकारस्य पारम्पर्याविच्छेदेन चिरतरकालोद्दहना
 [11] य युष्माक वाटिका अपि प्रसादीकृतास्तदेताभ्यो यथाकालमिषण्ड-
 [12] कमुपसहस्य भग्नैरेव तिलमकप्रतिरिक्तस्कार करणीय एतद्ग्राम-
 [13] त्रयव्यतिरेकेण चान्यग्रामनिवासिनाञ्च केपाञ्चिन्नेतु लभ्यतेस्य च
 [14] प्रसादस्य चिरस्थितये शिलापट्टकशासनमिदन्दत्तमेववेदिभिर्न
 [15] कैश्चिदयप्रसादान्यथा करणीयो मन्वेतामातामतिक्रम्यान्वया तिलम-
 [16] [क]न[ये]त्तस्यावश्यन्दण्ड. पातयितव्यो भविष्यद्विरपि भूपतिभि पूर्वरा-
 [17] [ज]कृतप्रसादानुवर्त्तभिरेव भवितव्यमिति अपि चान् वाटिकानामुद्देश-
 [18] [यन्]ग्रामस्य दक्षिणदिशे पूर्वेण रामवि मा १ तिलमकस्य पश्चिमप्रदेशे मा १
 [19] --कुल पूर्वेण मा ४ मूलवाटिकाग्रामस्योत्तरत अशिक्षोयदेशे मा ८
 [20] --प्रदेशे मा १ माजुल्याम पश्चिमेन कडमिङ्गप्रदेशे मा ४ कडुलप्रदेशे
 [21] मा ४ स्वयमाज्ञा सक्त् ४८ कान्तिक शुद्ध १ दूतको युवराजश्रीविष्णुगुप्त

Translation

Om Hail .

(of the) illustrious lord and great

king Dhruvadeva

The illustrious Jishnu

gupta who desires the welfare of his subjects, who is of pure conduct, who, sprang from a virtuous family, has obtained a prosperous kingdom whose orders are obeyed by all citizens, who has been favoured by the feet of the divine lord Paśupati, and who meditates on the feet of Bappa sends greeting from the palace (called) Kailāśakūta to the cultivators residing in the villages Thambū, Gāngul, and Mālavātikā, and issues (these) orders. It is known to you that, seeing the water-course,²⁰ which the illustrious lord and great king Amsuvarman led to your villages for your benefit, destroyed through want of repairs, and being addressed by the feudal chief Chandravarma have presented it to him, that he, without permission, has repaired it for the benefit of your villages, and that in order to ensure the constant continuance of the benefit we have presented the irrigable fields (mentioned below) to you. Wherefore you shall pay an assessment²¹ for these (fields), and repair the watercourse (hereafter). The inhabitants of other villages except of those three (mentioned above) shall not lead this watercourse elsewhere, and in order to ensure the long continuance of this grant this edict, engraved on a stone tablet has been promulgated. Nobody, who knows this, shall alter the grant. But he who, violating this order, leads the watercourse elsewhere, shall certainly be punished.

²⁰ The word *śāntaka* is not *ś* and in any dictionary. But it seems certain from the context, that it must be a kind of watercourse. Probably it denotes a channel which leads the water from the hills down over the fields which increase one above the other.
²¹ *Śāntaka* which is a synonym of the more common *grāha* seems to denote a share of the produce of the field.
 W. No. 11 line 10.

Transcript

- [¹] उं स्तस्ति ----- भट्टारकमहाराज-
 [²] श्रीध्रुवदेव[स्य] ----- प्रजाहितैषी निरवद्यवृत्त
 [³] पुण्यान्वयादागतराज्यसम्पत्तमस्त्यौ[राश्रि]वशासनो यस्त कैलासकूटभ-
 [⁴] वनाद्भ्यन्वयश्रुपतिभट्टारकपादानुगृहीतो वणपादानुध्यात. श्रीजिष्णुगुप्त
 [⁵] [कु]शली यमूगाङ्गुलूलवाटिकाग्रामेषु निवासमुपगतान्कुटुम्बिन. कुशल-
 [⁶] [मा]भाष्य समाज्ञापयति विदितमस्तु भवताम्भट्टारकमहाराजाधिराजभ्यश्रु-
 [] कर्मपादैर्युष्मदीयग्रामाणामुपकाराय योसौ तिलमक आनीतोभूय-
 [⁷] निस्स्काराभावाद्दिनष्टमुदीक्ष्य सामन्तचन्द्रवर्मावित्तैरस्माभित्तस्यै-
 [⁸] व प्रसादीकृतस्तेन चास्मदनुज्ञातेन युष्मद्ग्रामाणामेवोपकाराय
 [⁹] [प्र]तिसस्क्रुतोस्य चोपकारस्य पारम्पर्याविच्छेदेन चिरतरकालोद्बहना-
 [¹⁰] य युष्माकं वाटिका अपि प्रसादीकृतस्तदेताभ्यो यथाकालमिण्ड-
 [¹¹] कमुपसहस्य भवद्विव तिलमकप्रतिसस्कार करणीय एतद्ग्राम-
 [¹²] व्रयव्यतिरेकेण चान्यग्रामनिवासिनाम् केपाश्चिन्नेतु लभ्यतेस्य च
 [¹³] प्रसादस्य चिरस्थितये शिलापट्टकशासनमिदन्दत्तमेववेदिभिर्नै
 [¹⁴] कैश्चिदपग्रसादीन्मया करणीयो यस्वेतामाहामतिक्राम्यन्मया तिलम-
 [¹⁵] [क]न[ये]त्तस्यावश्यन्दण्ड पातयितव्यो भविष्याद्विरपि भूपतिभि पूर्वरा-
 [¹⁶] [ज]कृतप्रसादानुवृत्तिभिरेव भवितव्यमिति अपि चात्र वाटिकानामुद्देश
 [¹⁷] [य]नू[ग्राम]स्य दक्षिणोद्देशे पूर्वेण रामवि मा २ तिलमकस्य पश्चिमप्रदेशे मा १
 [¹⁸] --कुल पूर्वेण मा ४ मूलवाटिकाग्रामस्योत्तरतः अशिक्षोप्रदेशे मा ८
 [¹⁹] ---प्रदेशे मा १ गाङ्गुलुग्राम पश्चिमेन कडमिडप्रदेशे मा ४ कडुलप्रदेशे
 [] मा ४ स्वयमाज्ञा सवत् ४८ कार्तिक शुक्ल २ दत्तको युवराजश्रीजिष्णुगुप्त

Translation

Om Hail .

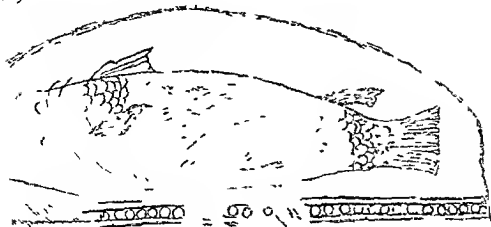
king Dhruvadeva

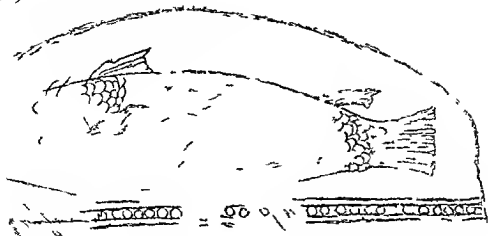
(of the) illustrious lord and great

The illustrious Jishu

gupta who desires the welfare of his subjects who is of pure conduct, who sprung from a virtuous family, has obtained a prosperous kingdom whose orders are obeyed by all citizens who has been favoured by the feet of the divine lord Pasupati, and who meditates on the feet of Happa, sends greeting from the palace (called) Kailâsankûta to the cultivators residing in the villages Thambu, Gângul, and Mûlavatik, and issues (these) orders. Be it known to you that, seeing the water-course ²⁰ which the illustrious lord and great king Amarsurman led to your villages for your benefit destroyed through want of repairs, we, being addressed by the feudal chief Chandravarma have presented it to him, that he, without our permission, has repaired it for the benefit of your villages, and that in order to ensure the constant continuance of the benefit we have presented the irrigable fields (mentioned below) to you. Wherefore you shall pay an assessment ²¹ for these (fields), and repair the watercourse (hereafter). The inhabitants of other villages except of those three (mentioned above) shall not lead this watercourse elsewhere, and in order to ensure the long continuance of this grant this edict engraved on a stone tablet has been promulgated. Nobody, who knows this, shall alter the grant. But he who violating this order, leads the watercourse elsewhere shall certainly be punished.

²⁰ The word *kanala* is not found in any dictionary. But I have certain formulae in text that it is not a name of a water-course. It is likely to denote a channel which leads the water from the hills down over the fields which are irrigated.
²¹ *Pratistha*, which is a synonym of the more common *graha* seems to denote a share of the produce of the fields.

[illegible]

[illegible]

Future kings also ought to act in accordance with the grant made by their predecessors. Moreover, brief description of the irrigable fields (*is ghes*) herewith south of the village of Thambū, east of the field¹² of Rima two *mās*,¹³ west of the watercourse one *mā*, east of four *mās* north of Mūlavatikā on the site called Asinko eight *mās*, on the site one *mā*, west of the village of Gāngul, on the site called Kadampriṅg four *mās* on the site called Kankulam four *mās*. (This is) our own order. On the second day of the bright half of Karttika, Samvat 18. The executive officer is the illustrious Yuvaraja Vishnu Gupta.

No 10 — An undated inscription of Jishnugupta

On a slab of black slate, standing near a temple of Vishnu called Minā Narīyana close to the Bhairava dhokā or southern gate of Katmandu. Its top is decorated by a *chakra*. Parts of the inscription have peeled off. The remaining portions are in good condition.

Transcript

- [¹] उं देवा ----- यावस्थितो ----- त्मा पौरस्त्यपञ्च
[²] तिमुख ----- देरादिम् एतद्यान्यच्चिरहस्त्वधि परवश -
[³] न्दनीयो ----- लवं स्वरमपहरन्त्य[दि]जा सेश्वरा[श्री]¹³
[⁴] स्वस्ति मानगृ[हा] ----- दितचिनसन्ततिलिच्छविकुलक्रेतुभद्वारक
[⁵] राजश्रीधुवदेवपुरस्तरे ----- सकलजननिरूपद्रवोपासविधानापित[मा]
[⁶] नस कैलासकूटभवनद्वारावत्पशुपतिभद्वारकपादानुगृहीतो बप्प
[⁷] पादानुध्यात श्रीजिष्णुगुप्त कुशली दक्षिणकोलीयामे गीतापाञ्चालिका -
[⁸] ----- गान्कुशलेनाभाष्य समनुदर्शयति विदितम्भवतु भवताम -
[⁹] ----- स ----- विधिज्ञानादुपात्तायती रूपेणानुपमो गुणी
[¹⁰] ----- , ----- इत्येवमर्थितोपि य मियहितम्प्रसाद -
[¹¹] ----- बलवत शत्रून्वधञ्ज स्वपमित्य -
[¹²] ----- छे ----- स्मदनुमोदितेन तदात्मायति -
[¹³] ----- व्याप्रियमाणो ----- नुग्रहप्रवृत्तचेतसा महासा[मन्त]
[¹⁴] ----- देवेन यथायन्तिलमको भवतामयेपाञ्चोपकारायारु -
[¹⁵] ----- पिण्डरुदशभागप्रत्याकलष्य भवद्विरेवोपसहर्तव्य -
[¹⁶] ----- लेश्वरस्वामिन पूजा पाञ्चालीभोजनञ्च दिवस नियमेन -
[¹⁷] ----- य तिलमकप्रतिसंस्कारश्च कालानतिव्रमेणैव कार्य इत्येवो
[¹⁸] स्य पुण्याधिकारो व्यवस्था चास्मत्प्रसादोपजीविभिरन्येषां न कैश्चिदप्य
[¹⁹] न्ययारुणीया य कश्चिदेतामाज्ञापतिलङ्घ्यान्यथा कुर्यात्कारयेद्वा
[²⁰] ----- क्रमकृतावश्यमेव दण्डो विधातव्यो येयस्म -
[²¹] ----- सभविष्यन्ति तेरप्यामीय इव ----- धिकारेस्मत्कृतत्र
[²²] ----- स्य रक्षायामनुपात्तने च ----- हितेर्भवितव्य
[²³] ----- स्य देव -----
[²⁴] ----- न इति -----

Abstract

The first three lines probably contained a verse in honour of Lakshmi and Vishnu. On this position it is necessary to read *abhiyā* instead of *adryā*. The fact that a *Chakra* adorns the top of the stone makes it probable that the grantee was a Vaishnava. Lines 4-8 contain the preamble of the grant, and show that Jishnugupta acknowledged Dhruvadeva, of the Lichhavi race, who resided at Mānagrīha as lord paramount. Unfortunately the word following Dhruvadeva's name, which has been rendered in the transcript by *purassare*, is not certain. Jishnugupta dates from the Kailisalīkṛtī palace, and addresses his edict to the *Gītā Pāncālā*, apparently a committee thus named, residing in the village of Dākshinākolī. The contents of the body of the inscription (ll. 9-24) seem to have been very similar to those of No. 9. They refer to the repairs of a watercourse (*tilamālā*) which had been first dug by some person whose name ended in *-deva* (line 14), and the cultivators using it are ordered to pay an assessment (*undālā*) of one tenth of the produce (line 16), to feed the Pāncālī or Panch worshippers and any whose name ended in *-lesarasiāmīn*, and to provide for the repairs of the watercourse.

No. 11.—An undated inscription of Jishnugupta's reign.

On a stone supporting a parasol over an image of Chandesvara,³³ which is placed on a quadrangular base in the south eastern corner of the enclosure of the great temple of Pāsupatī. The inscription originally consisted of thirty lines, twenty five of which have been preserved. Characters as those of the preceding inscriptions.

Transcript

[1] सम्यग्ज्ञानादियुक्त	सक-	[11] [ण्ड]स्फुटितसमाधानार्थमुद्दि-
[2] [ल]गुणगणं	क्षोभयित्वा	प्र-
[3] [धा]नम्	ब्रह्मादिस्थावरान्त-	[12] [श्य] मुण्डशृङ्खलिकुपाशुपताया
[4] जगदिदमखिलं	योगृज-	[13] यंपर्यदि
[5] दिश्वरूपम्	आजीव्य	सर्व-
[6] पुता गिरितरुगहनं	य करो-	[14] [ति] - पिण्डरुमानिकाना भूः प्रतिपादि-
[7] हेरु रूपम्	पापात्पेय	प्रस-
[8] अ	स्मरतनुदहनच्छत्र-	[15] तामे मा १० सामानोदूलके मा २०
[9] ण्डेश्वरो य. ॥ शक्ति श्रीजिष्णुगुप्त-		[16] पाशुमेके मा ५ पोषामे मा २ गू-
[10] स्य	प्रवर्द्धमानविजयराज्ये	आ-
[11] चार्यभगवत्प्रनर्दनप्राणकौ-		[17] लमेद्वामे मा ९ भूयो मा १५ वि-
[12] शिमेन	भगवत्तच्छत्रच्छण्डेश्वरस्य	[18] - - - - - कयेते अयस्याभ्युदितिकुपा
[13] कूपामे	प्रणालिकापाश	स-
		[19] - - - - - यचके - - - - - अत्र विंशतिमानिक
		[20] - - - - - शेषा भृङ्खलिकुपा-
		[21] - - - - - [वाराहस्वामि]कभृतिभि-

Âcharya, the worshipful Pranardananaprânakausika³⁷ has given to Vârahâsvamin, Dharma and to the Somahaddukas³⁸ in the congregation of the Munda sînkhalika³⁹ Puspata Aohârya fields of eighty measures for repairing (the sanctuary of) the divine Chhatrachand svara and the spot of the watercourse in the village of Pikhûten mîs in Samanodûlaka twenty mas in Pagumaka five mas in the village of Kkhûlapreng nino mas further fifteen mas

No 12.—Inscription of Sivalaya dated Srisalsâ Sa rat 119

On a slab of black slate leaning against the wall of a small modern temple of Visl nâ situated in Lagantol Kftmndu The top of the stone shows a well carved relief which represents Nandi reclining on Kailâsa

Characters as those of preceding inscription Execution and preservation in general good

Transcript

- [1] ॐ स्वस्ति श्रीमत्केलासकूटभवनात् लक्ष्मीलतालम्बनकल्पपादपो
[2] भगवत्पशुपतिभट्टारकपादानुगृहीतो बष्पादानुष्पात परमभट्टार-
[3] कमहाराजाधिराजश्रीशिवदेव कुशली । वेश्यामके प्रधानाग्रेसरा सकल-
[4] निवासिकुदुम्बिनो ययार्हुशलमभिषाय समाज्ञापयति विदितमस्तु भव-
[5] ता यथायद्दाम शरीरकोट्टमर्पादो[पयुक्त]श्चाटमदानामप्रविश्येनाचन्द्रार्का
[6] वनिकालिको भूमिच्छिन्नन्यायेनामहारतया मातापित्रोरामनश्च विपुलपु-
[7] ष्योपचयहेतोरस्माभि स्वकारितश्रीशिवदेवेश्वर भट्टारकभिमित्तीहस्य⁴⁰
[8] तदेवकुलखण्डस्फुटितसस्कारकारणाय वक्ष्याशुपताचार्येभ्य प्रति
[9] पादितस्तदेवमवगतार्थैर्भवति समुचितदेयभागभोगकराहिरण्यादि
[10] सर्वप्रत्यापानैषामुपय[च्छ]दिरभिरैवानुपात्यमानैरकुतोभयै स्वरू-
[11] र्मानुविधापिभिरितिकृतव्यताव्यापारेषु च सर्वेन्वमीषामाज्ञाश्रवणविधे-
[12] येर्भूत्वा मुलमत्र स्थातव्यं सीमा चास्य पूर्वैर्न बृहमागौ दक्षिणपूर्वतश्च
[13] शिरी प्रणाली तामेव चानुसृत्य स्वस्य पत्न्या दक्षिणतश्च तेहू पश्चिमे
[14] नापि तेहू उत्तरतस्यापि चिशिमण्डातिलमरु उत्तरपूर्वतश्चापि सहस्य-
[15] मण्डलभूमिस्ततो यावत् एव बृहमागं इत्येव सीमान्तर्भूतमिषय
[16] हरे भोट्टविट्टिहेतो प्रतिहारं भारिकजना पञ्च ५ ध्यवसायिभिर्मे
[17] हीतव्या ये चेतामाताम्यतिक्रान्त्या कुपुं कारयेयुर्वा तस्माभिर्भूषण
[18] क्षम्यन्ते ये चास्मदूर्ध्वभूगो भ[विष्यन्ति] तेषि प[र]मरहितपेशया पुरातन
[19] कृतोय धर्मसेतुरिति तद[वगम्य] --- रवा --- सरस्वती
[20] यगता चोक पूर्वदन्तो द्विजाविभ्यो यन्नाग्र्य मुषिडि[र] महीं मरीम[]
[21] तां श्रेष्ठ दानाच्छ्रेयोनुपालन ॥ यद्वि वसिष्ठराणि समं मोदति भू[]
[22] मिदं आग्निना चानुमन्ता च तान्ये नरके वसन् ॥ इति स्वयमा
[23] ता दत्ताश्चाव रागपुत्रजपेदतः सन् ११९ कान्यून शुद्ध दिश दक्षायाम्

Transcript.

- [¹] -- भद्राधि -- [⁵] शुपतिभट्टारकपादानु-
[²] गृहीतो बप्पपा[दानुध्यातः] -- परममाहेश्वरपरमभट्टा-
[³] रकमहाराजाधिरा[जश्री शिवदेवः कुशली] -- अतन्नामे प्रधानपुरस्तरा-
[⁴] न्तर्वकुटुम्बिनः कुशल[माभाष्य] -- गुप्तवभु -- धयि-
[⁵] द्धामो भगवत्पशुपतौ सु-रितसु -- न सर्वे विना --
[⁶] मनुरोधार्थं -- वि-
[⁷] ह्यपरः --
[⁸] टिरहितो --
[⁹] भयच --
[¹⁰] पञ्चापराधकारिणां -- राजकुलानाम् -- कल्पत्रादि सर्व -- य-
[¹¹] स्थायसद्वस्य -- शिवदेवविहारचतुर्दिगार्थभिधुसङ्घासमा-
[¹²] भिरतिसृष्टः सीमा चास्य पूर्वोत्तरेण श्रेष्ठिनुल्मु -- श्रीगुप्तमध्यमाली तस्याः किञ्चित्पू-
[¹³] वेण बृहदात्म्या दक्षिणमनुसृत्य [बृह] ह्रा -- मिपूर्वदक्षिणेन[वे]ष्टमिता -- म-
[¹⁴] मार्गस्तदक्षिणमनुसृत्य सरलवन [याममार्ग] स्त -- सृत्य --
[¹⁵] लिकक्षेत्रपश्चिमकोणादक्षिण[पश्चिम]मनुसृत्य श्रीविदूरिकविहारस्य सन्धी
[¹⁶] मरिमक्षेत्रपश्चिमाल्पा दक्षिण[त्वा] -- छद्मभूदक्षिणेश्वराग्रतीर्थक्षेत्राणां सन्धिः
[¹⁷] -- दक्षिणकोणात्किञ्चित्पश्चिम[त्वा] मितभूमे --
[¹⁸] दक्षिणमनुसृत्य तत्पूर्वदक्षिणात्म्या ५ पश्चिम[त्वा] किञ्चिदुत्तरञ्च ततः पश्चिम-
[¹⁹] मनुसृत्य च निम्नभूदक्षिणपश्चिमकोणादक्षिण[त्वा] लोप्रिद्धामकगौष्ठिकक्षेत्रम्
[²⁰] दक्षिणकोणात्किञ्चित्पश्चिम[त्वा] ह्युप्रिपाञ्चालिकक्षेत्रम् -- त्या दक्षिणमनुसृत्य
[²¹] -- राभूमेरुत्तरपूर्वकोणे ह्युप्रिगामी बृहत्पथस्तत्[पश्चिममनु]सृत्य ह्युप्रि --
[²²] -- स्त -- रोधोनुसृत्य मेरुणि -- [स्ति]लमकस्तद्धाम -- मधिहस्य --
[²³] -- कसारेणोत्तरपश्चिममनुसृत्य -- नी -- तक्षेत्रन्ततः
[²⁴] -- [श्व]रक्षेत्रं पूर्वदक्षिणात्म्याः पश्चिम[त्वा] लोप्रि --
[²⁵] -- स्तस्योत्तरञ्च बृहदारामस्य पूर्वमुखे महापथः -- ज्ञत्वा बृह --
[²⁶] -- कोणादधोवतीर्थं वनपर्यन्तमुपादाय -- तस्त --
[²⁷] -- स्तस्वोत्तरेण -- श्वतीर्थ -- गग -- र्थ
[²⁸] -- दारामानुसरिण श्रेष्ठि -- तिन्या
[²⁹] -- महारो यदि कदाचिदार्थसद्वस्य दि -- र्यत --
[³⁰] तदा प -- मा -- वारणीयमापणकराधिकमा -- एवा-
[³¹] र्यभि -- त्येवमवगतार्थैरस्मत्पादोपजीविभिरन्वैर्वीर्यम्वरा[दिन्य]या न
[³²] -- मागामुत द्रव्यान्पया कुर्यान्तारयेद्वा -- स्तुतरान्न मर्णयो
[³³] ये -- भूमिपालास्मैरप्युभयलोकनिरवशुगुगार्थभिः पूर्व-
[³⁴] राजविहितो निशिटः प्रसाद इति प्रपन्ननस्तम्भवरिपालनीय एव यनो
[³⁵] धर्मशास्त्रवचनग्रहभिवर्गुपा दत्ता राजभिरतगरादिभिः यस्य यस्य यदा भूमि-
[³⁶] स्वस्य तस्य तदा कल्पमिति । स्वयमाता । दूतकृत्वा भट्टारकश्रीशिवदेव ।
[³⁷] संवत् १ [४] ३ ज्येष्ठ शुद्ध दिवा त्रयोदश्याम् ।

No 14 — An inscription dated Sriharsha Samvat 145

On a stone placed near a water conduit close to the temple of Manjughosha or Minanitha at Lalitpattana. It is very badly mutilated and has lost a great many lines at the top. It would seem that it refers to the repairs and to the right to use a watercourse (*tilamala*). The name of the king who issued the edict has been lost. The *ditāla* is the Yuvaraja, or heir apparent the illustrious Vijayadeva and the date, the third day of the bright half of Pausha, Samvat 145. The letters closely resemble those of the preceding inscriptions and leave little doubt that it belongs to Sivadeva himself.

Transcript

- [1] — — — — —
 [2] ----- स्त्रस्वान्तेरप्यमु जानदिरस्माकमन्यथा -----
 [3] ----- प्यमुपलपन च कुमार्या प्रसाद वि ----- सास -----
 [4] ----- यूपग्राभे यूचि ----- मा प्रतिपादित -----
 [5] ----- ज्ञाखोरगनस्तस्मान्तरे चागूतम्बनेत्पत्तिका चाघाटा -----
 [6] ----- पिध ----- मपराध कृत्वा प्रपलायित कोट्टस्थानम् -----
 [7] ----- निवेद्य यथापूर्वमनुष्ठातव्यं तिलमकसमीपे च -----
 [8] ----- त्रौ दिवा चा ----- त्केश्वित्तपरिषन्धिभिरन्यैर्वा न विरोधनीयत्वादिरोधक -----
 [9] ----- [द्विरेव] गृहीत्वा राजकुलमुपनेतव्या तिलमक ----- कार्यञ्च यदुत्पद्यते -----
 [10] [ते] नैव विचार्य निर्णेतव्यं तिलमकश्च सप्तधा विभज्य परिभोक्तव्यो गिम्बल्याञ्चालिकैरे[को भा]
 [11] [ग] द्याज्ञाञ्चापञ्चालिकैरेको भागस्तेष्वप्याञ्चालिकैरेको भागो यूक्त्वा[ञ्चा]लिकैस्त्रयो भागा
 [12] -- पाञ्चालिकैस्त्रेको भाग इत्येवमवगतार्थेर्भवद्विरनुमन्तध्यमेतच्छासन --- [म]
 [13] नागवि न लङ्घनीयो ये सेतामस्मदीयानाञ्चामतिक्रम्यान्वया कुपुं कारयेयु[वि]
 [14] [स्मा]भिर्दृढ [न क्ष]म्यन्ते ये चास्मदूर्ध्वमवनिपतयो भवितारस्तैरापि पूर्वराजस्थितिपरिपाल
 [15] [ने] व्यवहितमनोभिर्भाव्य [य]था चाह ये प्राक्तनावनिभुजा जगतीहिताना धर्म्या स्थिति
 [16] नृपालयेषुर्लभ्या समेत्य सुचिरनिजभार्ययैवा प्रेष्यापि यासवसमा दिवि ते वसेयुरिति शुभमस्तु
 [17] दत्तको युवराजश्रीविजयदेव । सप्त १४५ पौष शुक्ल दिवा तृतीयायाम् ।

No 15 — Inscription of Jayadeva, dated Sriharsha Samvat 153

On a slab of black slate 1 4' by 3 4' placed behind the bull or Nandi, opposite to the western door of the temple of Prasnath. The stone is ornamented with a lotus and buds. The character is a modified form of the Gupta alphabet. Execution good. Preservation in general excellent.

Transcript

- [1] अथक्षम्यव्यव्याप्ता त्रिसमयसदृशस्त्रिपतीतखिलोद्रीयता त्रेतादिहेतुस्त्रिगुणमयतया व्यादिभिर्ब्र
 विर्गतैः । त्रिद्योतेषूपेतमूर्दा त्रिपुरजिदाजितो निर्गमपथिर्वयो व[स्थो]नु[त्र]विदुल-
 [2] त्रिदशपनिनुत --- तापनोभूत ॥ [१] सनद्रावणमूर्धपङ्क्तिशिपरव्यासक्तबूढामणिश्रेणीरात्रनि
 निभालामकतया लङ्घामुनाना पुष्टि । --- द्व[न्यपराक्रम] ---
 [3] --- सद्रता श्रीगणाधुरदोहरा पद्मपते पादायव पादुव ॥ [२] सूर्यारामपीनामनुरय
 भगवत्तम लेभे ततोभूददशगुभक्त[नि] नृपतिरपि तव श्रीविभुधिर्भूत । '

- [¹] जात ----- विदितो भूमिपः सार्वभौमो भूतोस्माद्विश्वगश्च प्रबलनिजबलव्याप्तविश्वान्त-
 रालः । [³] राजाष्टोत्तरविह्वलितिक्षितिभुजस्तस्माद्यतीत्य क्रमात्सम्भूतः सगरः पतिः ----
 [²] -----[साग]रायाः क्षितेः । जातोस्मादसमञ्जसो नरपतिस्तस्मादभूदङ्गुमान्त श्रीमन्तमजी-
 जनन्नरवरो भूपं दिलीपाद्यं [⁴] भजे जन्म ततो भगीरथ इति ख्यातो नृपोन्नतरे भूपाला ----
 [⁶] -----[जातो] रघोरप्यजः श्रीमनुब्रथस्ततो दशरथः पुत्रैश्च पौत्रैस्तमं राजोष्टावपरान्वि-
 हाय परतः श्रीमानभूलिच्छविः ॥ [⁵] अस्त्येव क्षितिमण्डनैकतिलको लोकप्रतीतो महाना -
 [⁷] ---- प्रभावमहताम्मान्यः सुराणामपि । स्वच्छं लिच्छविनाम विभ्रदपरो वंशः प्रवृत्तोदयः श्रीमच्च-
 द्रकलाकलापधवलो गङ्गाप्रवाहोपमः ॥ [⁶] तस्मालिच्छवित परेण नृपतीन्विता प-
 [⁸] ---- रं श्रीमान्पुष्पपुरे कृतिः क्षितिपतिर्जातः सुपुष्पस्ततः । साकं भूपतिभिस्त्रिभिः क्षितिभृता त्प
 त्कान्तरे विशतिं ख्यातः श्रीजयदेवनामनृपतिः प्रादुर्बभूवपरः ॥ [⁷] एकादशक्षिति-
 [⁹] -----[त्प]त्कान्तरे विजयिनो जयदेवनाम्नः ॥ श्रीमान्बभूव वृषदेव इति प्रतीतो राजो-
 तमः सुगतशासनपक्षपाती ॥ [⁴] अभूततः शङ्करदेवनामा श्रीधर्मदेवोष्पुदपादि तस्मात् ।
 [¹⁰] श्रीमानदेवो नृपतिस्ततोभूततो महीदेव इति प्रसिद्धः ॥ [⁹] वसन्त इव लोकस्य कान्तः शान्तारि-
 विग्रहः । आसीद्वसन्तदेवोस्मादान्तसामन्तवन्दितः ॥ [¹⁰] अस्यान्तरेष्पुदयदेव इति क्षितीशाङ्गा-
 तास्त्रयो-
 र्ना [तत]श्च नरेन्द्रदेवः । मानोज्ञतो नतसमस्तनरेन्द्रमौलिमालारजोनिकरपांशुलपादपीठः ॥ [¹¹]
 दाता सङ्घविणस्य भूरिविभवो जेता द्विफलहतेः कर्त्ता बान्धवतोषणस्य
 समवपाता प्रजानामलं हर्त्ता संश्रितसाधुवर्गाविपदा सत्यस्य वक्ता ततो जातः श्रीशिवदेव इत्यभिमतो
 लोकस्य भर्त्ता भुवः ॥ [¹²] देवी बाहुबलाद्यमौर्वरिकुलश्रीवर्म्मचू-
 ढामणिख्यातिहेपितैरिभूपतिगणश्रीभोगवर्म्मोद्भवा ॥ दैहिकी भगधापिपस्य महतः श्र्यादित्येतेनस्य
 या व्यूढा श्रीरिव तेन सा क्षितिभुजा श्रीवत्सदेव्यादरात् ॥ [¹³]
 तस्माद्भूमिभुजोप्यजायत जितारातेरजय्यः परै राजश्रीजयदेव इत्यवगतः श्रीवत्सदेव्यात्मजः ॥ सागी
 मानधनो विशालनयनः सौजन्यरत्नाकरो विद्वा[न्सक]चिराश्रयो
 गुणवता पीनोर्व्वक्षस्थलः ॥ [¹⁴] मादहन्तिरामूहदन्तमुसलधुण्णारिभूच्छिरोगौडोद्भूदिकलिङ्ग-
 कोसलपतिश्रीहर्षदेवात्मजा ॥ देवी राज्यमती कुलोचितगुणैर्युक्ता प्रभूता
 कुलैर्नोदा भगदत्तराजकुलजा लक्ष्मीरिव ख्याभुजा ॥ [¹⁵] अङ्गश्रिया परिगतो जितकामरूप-
 काञ्चीगुणाद्यवनिताभिरुपास्यमानः कुर्वन्सुराष्ट्रपरिपालनकार्यचिन्तां य सार्व-
 भौमचरितं प्रकटीकरोति ॥ [¹⁶] राज्यं प्राप्यगुणोर्ज्जितद्रिजजनप्रत्यार्पिताग्याहुतिव्योतिर्जात-
 शिखाविजृम्भणजिताशेषप्रजापटुर्जः । विभक्तकण्ठवर्जितं निजभुजावष्टम्भविस्फूर्जितं
 शूरत्वात्परचक्रकाम इति यो नाम्नापरेणान्वितः ॥ [¹⁷] स श्रीमाज्जयदेवाख्यो विशुद्धबृहदन्वयः ल-
 व्यप्रतापः सम्प्राप्तबहुपुण्यसमुच्चयः ॥ [¹⁸] मूर्त्तिरष्टाभिरष्टौ महयितुमनुलेः
 । स्वैर्दलैरष्टमूर्त्ते पातालादुत्थितं किं कमलमभिनव पयनाभस्य नाभे । देवस्यास्यासनायोपगतमिह
 चतुर्व्वक्त्रसादृश्यमोहाद्विस्तीर्णं विष्टर किं प्रविकसितसिताभोजमभोज-
] येने ॥ [¹⁹] कीर्णां किम्भूतिरेषा सपदि पशुपतेर्हस्तोत्र प्रकाम मौलीन्दो किम्पयूयाः शरद-
 मभिनवा प्राप्य शोभाभूषिताः । भक्त्या कैलासशैलादिमानिचयरुचः सानव किं .
] समेता दुग्धाब्धेरागतः किं गलगरसहजमीतिपीयूषराशि ॥ [²⁰] राजः ॥ देवं वन्दितुमुशतो
 युतिमनो विद्योतमानशुतिः किं ज्योत्स्नापवला फणात्रलिरियं शेषस्य सन्दृश्यते ।

- [²²] अन्तर्दूररसातलाश्रितगतेर्देवप्रभावश्रिया [:] किं क्षीरग्नपनं विधातुमुदिता क्षीराण्वस्यो-
र्मयः ॥ [२१] विष्णोः पातालमूले कण्ठपतिशयनाक्रान्तिलीलासुखस्थादाज्ञां प्राप्योत्प-
- [²³] तन्यास्त्रिपुरविजयिनो भक्तितोभ्यर्चनाय । लक्ष्म्याः संलक्ष्यते प्राकरतलकलितोत्फुललीलासरोजं किं
वेतीत्यं वितर्कास्पदमितरुचिरं मुग्धसिद्धाद्वनानाम् ॥ [२२] नाली नालीकमेतन्न खलु समु-
दितं राजतो
- [²⁴] राजतोहं पद्मा पद्मासनाब्जे कथमनुहरतो मानवा मानवाभे पृथ्व्यां पृथ्व्यान् मादृग्भवति हृतजगन्मा-
नसे मानसे वा भास्वान्मास्वान्निशेषं जनयति न हि मे वासरो वा सरो वा ॥ [२३] इतीव
- [²⁵] चामीकरकेसराली सिन्दूररक्तद्युतिदन्तपद्मा । राजीवराजीम्प्रति जीवलोके सौन्दर्यदर्पादिव स-
प्रहासं ॥ [२४] एषा भाति कुलाचलैः परिवृता प्रालेपसंसर्गाभिर्वेदी मेरुशिलैव कान्धनमयी
देवस्य
- [²⁶] विश्रामभूः । शुभ्रैः प्रान्तविकासिपद्भुजदलैरित्याकलम्य स्वयं रौप्यं पद्मचक्ररत्नशुभे पूजार्थमव्यु-
ज्वलम्^{१२} ॥ [२५] राजः ॥ यं स्तौति प्रकटप्रभावमहिमा ब्रह्मा चतुभिर्मुखै यन्त्र श्ला-
- [²⁷] घयति प्रणम्य चरणे घड्मिमुखै पण्मुखः । यन्तुष्टाव दशाननोपि दशभिर्वक्त्रैः स्फुरत्कन्धरः तैवा
यस्य करोति वायुकिरल जिह्वासहस्रैः स्तुवन् ॥ [२६] ह्य्यासा य परमेश्वरोपि बहते वासो
- [²⁸] दिशामण्डलं व्यापी सूक्ष्मतरश्च शङ्कुरतया स्वातोपि संहारकः । एकोप्यष्टतनुः सुरासुरगुरुर्वी-
तत्रो नृस्यति स्याणुः पूज्यतमो विराजति गुणैरेवं विरुद्धैरपि [२७] राजः ॥ तस्येदं प्रमथा-
- [²⁹] धिपस्य विपुलं ब्रह्माब्जतुल्यं शुभं राजद्राजतपद्भुजं प्रविततं प्रान्तप्रकीर्णैर्दलैः । पूजार्थं प्रविधाय
तत्पशुपतेर्यत्रापि पुण्यमया भवमा तत्प्रतिपाद्य मातरि पुनः संपाप्नुयाद्भिर्वितिम् ॥ [२८]
राज ॥
- [³⁰] किं शम्भोऽपरि स्थितं सप्तलिलं मन्दाकिनीपद्भुजं स्वर्गोद्भिन्ननवावुजेक्षणधिया सग्राप्तमभोर्हम् ।
देवानां किमियं शुभाः सुकृतिना रम्या विमानावली परं किं कल्याणरस्य करतो
- [³¹] लोकेश्वरस्यागतम् ॥ [२९] राजः ॥ स्रोतःस्वर्गापगाया किमिदमवतरल्लोलकल्लोलस्य किं ब्रह्मोत्पत्ति-
परं तलकमलवरप्रेक्षणयोपयातं । सग्राप्तं चन्द्रमैलैरमलनिजशिरश्चन्द्रबिम्बं किमप्रेक्ष्यं
- [³²] यद्दीप्तं शङ्कु बहति भुवि जनो विस्मयोऽफुलनेन ॥ [३०] श्रीवत्सदेव्या भूपतेर्जनन्या समं समन्ताप-
रिवारपथै रौप्यं हरस्योपरि पुण्डरीकं तदादरैः कारितमव्युदाम् [३१] पुण्यं पुणेण दत्त शशिकर-
विमलं
- [³³] कारयित्वाब्जमुख्यं प्राप्तं शुभ्रं शुभञ्च स्वयमपि रजतैः पद्मपूजा विधाय । सर्वं श्रीवत्सदेवी निज-
कुलपवलाञ्छितवृत्तिन्दधाना प्रादात्कल्याणहेतोर्भिरमवनिभुजे स्वामिने स्वर्गताय [३२]
नः कुर्पाङ्कु-
- [³⁴] लजः पुमानिजगुणश्रयाभनिर्हृच्छया राजा एतद्विनापि नो विरचितं काव्यं स्वशान्त्रयं । श्रो-
कान्पञ्च विहाय साधुरचितान्प्रातेन राजा स्वयं केहाह्नुभि नुदकीर्तिरकरोत्पूजामपूर्वामिमाम् ॥
[३३] योगधैर्यविधानबन्धुभु-
- [³⁵] जस्तवर्दयन्वाधयान् त्रिहस्तपुनकलवभृत्यमहितो लक्ष्यप्रतापो नृपः दीर्घायुर्जनराभिरामयवर्ग-
त्यमोदान्वितः पृथ्वीपालपतु प्रतापविभरकीर्तानुरक्तप्रजाम् ॥ [३४] संवत् १५३ कार्तिक
शुद्ध नवम्याम् ॥

Translation

1. He is the three-eyed one, the three Vitis are his imperishable essence, he remains the same in the three (divisions of) time, he is felt in the three conditions (*yajñing, sleep, and dream*), he is the protector of the three worlds, he is the primary cause of the triad (*of sacred fire*); he is fully praised by the three (*deities Brahma, Vishnu and Rudra*) and others, because he contains the three fetters (*greed, passion and love*), his hand is lived by the tripertite stream, (*Gāṅgā*), himself unconquered he conquered (*the demon*) Tripura, through him the three objects (*of human life, merit, wealth and pleasure*) are accessible. His wielder the mighty trident, he who is worshipped by the lord of the three ten gods (*Indra*) became the destroyer of

2. May the particles (*yajñ*) from Páśupati's feet protect you, which sanctify Laukīya town, because they firmly cling to the multitude of glittering crest jewels fastened to the top of Itāvana's row of beads¹² and which form a garland on famed Bānīśvara's head.

3. Now from Sūrya, the great grand-son of Brahman, was born divine Manu, from him sprang Ikshvāku, from him king Vikukshi. A king who ruled over the whole earth was born from him, his son was Vishnavaśva, who with his mighty host overran the universe.

4. Twenty-eight (other) kings passed by, then Sagara, the lord of the earth, was born. His son was king Asamanjaya from him descended Amśumat. That best of princes begot an illustrious king, called Dilīpa.

5. From him Bhagiratha, a famous lord of men, drew his origin. Then kings (*ruhi*) From Raghu, Aja was born, from him Dāśaratha who rode on a lofty chariot. After eight other kings together with their sons and grandsons had passed, illustrious Līchhavi was born.

6. A new great race, famous in the world, the chief ornament of the earth, increasing in prosperity, brilliant like the beautiful full moon, and similar to Gaugis flood, which is to be honoured even by the gods that are great in majesty, and which bears the pure name Līchhavi exists even now.

7. Kings following after that Līchhavi are passed over, then an illustrious holy prince, called Supashpa, was born in Pushpapara¹³. No account is taken of twenty three kings succeeding him, then another famous king called illustrious Jayaditya arose.

8. After victorious Jayaditya eleven kings came a famous king, a follower of Sūgata's doctrine, known as illustrious Vrishadvā.

9. From him was born Śaukaradvā, from him also Dharmadvā sprang. Then his son, the illustrious Mānadadvā, became king after him he who is known as Mahīdvā.

10. From him descended Vasantadvā, and was praised by his subdued feudal chiefs finished the wars with his enemies, and was praised by his subdued feudal chiefs.

11. Afterwards came thirteen (*rulers*), sprung from king Udayadvā, and then Narāṇḍradvā, who was proud, and whose footstool was covered with the dust from the row of diadems worn by numerous prostrated kings.

12. Then illustrious Sivadvā, honoured by men, became the husband of the earth, he who gave wealth in charity, possessed great riches, conquered his numerous enemies, gladdened his relatives, like Yama protected his subjects, greatly relieved the sufferings of pious men depending on him, and spoke truth.

13. That prince respectfully took illustrious Vatsadvā to be his queen, as if she were Fortune, her the daughter of illustrious Bhogavarman, who was the crest-jewel of the illustrious Vaimāns of the valorous Maukharī race, and who by his glory put to shame

¹² This line refers to the Partholore story according to which Ravana shook Śaśīśa taking it into his hand, and afterwards received a boon from Śiva.

¹³ i.e. Lalitpura or Pajus.

(all) hostile kings, and the grand daughter of great Âdityasena, the illustrious lord of Magadha

14 The son of that prince the abducer of his enemies, and of illustrious Vatsadivya known as illustrious king Jayadêva, unconquered by foes. Liberal he is and keeps honour as his only riches, far sees his eye. He is an ocean of politeness, he loves and long protects virtuous men. His chest is strong and broad.

15 That king wedded, as if she were Fortune, queen Rajyâmati, possessed of virtues befitting her race, the noble descendant of Bhagadatta's royal line and daughter of Sriharshadêva, lord of Ganda, Odra, Kalinga, Kosala and other lands, who crushed the heads of hostile kings with the club like tusks of his rattling elephants.

16 He, clothed in beauty, surpassing Cupid, worshipped by females adorned with beautiful girdles, and giving his mind to the duty of protecting his beautiful kingdom lives the life of a universal emperor.

17 He holds a kingdom where all the subjects' misfortunes are conquered by the spreading flames rising from the offerings made by Brâhmins who have received great happiness (*from him*), which is free from internal enemies, and which has been extended in consequence of the support of his arm, and by reason of his heroism he has received a second name Parachakra kâma (*greedy of the kingdoms of his enemies*).

18 That prince named Sri-Jayadêva is descended from a pure and great race, has obtained greatness and acquired a large store of spiritual merit.

19 "Has a new lotus risen from the nether regions in order to worship with its eight petals the eight bodies of eight-formed (Siva)? Or has the broad lotus seat of lotus born Brâhmins come from the navel of Vishnu to be the throne of this deity (Pasupati), because it mistook him for four faced (Brahman)?"

20 "Have the ashes (*covering*) Pasupati's (*body*) been scattered, while he violently danced according to his heart's desire? Or has autumn returned imparting brilliancy to the rays of the moon on Siva's crest? Or have the table lands glittering with masses of snow, leaving Kailasa mountain, collected here out of devotion (*to Siva*)? Or has a flood of Amrita lovingly come from¹ the milk ocean out of affection for its landlady, the poison on Siva's throat?"

(The above verse is) the king's (*own composition*)

21 "Does the resplendent row of heads brilliant like moon light, belonging to shining Sesha who dwells in the furthest recesses of the nether world, and has risen to worship divine (Siva), appear here? Or do I see the waves of the milk ocean that have come up to bathe in milk the majestic beauty of the Lord?"

22 "Or is it the full blown toy lotus formerly held by the hand of Lakshmi who, with the permission of Vishnu, enjoying his ease in Patala on the couch formed by the king of serpents is hastening up devoutly to worship the conqueror of Tripura?" Thus (*uttering various questions*) the young wives of the Siddhas (*made the lotus*) a pleasant object of their guesses.

23 "Forsooth this is not a lotus composed of (*common*) fibres, I am made of silver by the king. How oh men can the two lotuses of Sri and of Brâhman, which do not possess a fresh brilliancy, rival me? On the broad earth not one (*flower*) like to me is found neither in the delighted hearts of men,² nor in (*late*) Mânasa, neither the brilliant sun, nor the day nor the lake produces any difference in me.

24 Thus the lotus spake as if it were proud of its beauty, showing in derision, its golden stamina comparable to a row of teeth dyed brilliant red with minium, to all lotuses in this world.

25 "Thinking that this throne on which the deity rests, golden like Mount Meru was surrounded by the imperishable (*seven*) primeval mountains covered by snow (*the king*) himself

¹ This and the following verse contain a description of the lotus dedicated by Jayadêva in Pasupati's temple. The lotus of Pasupati has, as stated above, four faces and in all four it is taken for Brâhman.

² The poet tried to describe the brilliancy of the lotus dedicated by Jayadêva, and compared it with various substances, possessing or supposed to possess extraordinary whiteness as the Hindu poets say.

³ It was always said of the lotus that its petals were of various colours, and the poet has taken advantage of this to make a comparison with the lotus.

caused an exceedingly resplendent silver lotus with brilliant, wide-opened petals to be made for the worship of Paśupati."

(The above verse is) the king's (own composition)

26—27. "That most worshipful Sthāna, whom Brahman, possessed of manifest glorious majesty, huds with his four mouths, whom six faced (*Kumāra*) bowing at his feet, praises with his six mouths, whom ten headed (*Rājana*) even glorified by hymns from his ten mouths, whom Vāsuki with glittering necks worships devoutly, singing his praise with a thousand tongues, shines even through qualities that are opposed to each other. For though, according to report, a supreme lord, he wears the sky as his garment, he pervades (the universe), and (still is) exceedingly small, though praised as the giver of welfare, he is the destroyer (of the world), though he is one, he possesses eight bodies, and though he is revered by gods and demons, he dances shamelessly."

(The last of these two verses is) the king's (own composition)

28. "May I obtain salvation, as I have caused to be made in honour of that Lord of the Pramaṭhas, this great, beautiful, brilliant silver lotus, which resembles the lotus forming Brahman's seat, and wide extends its expanding petals, and as out of devotion I have given to my mother that merit, which I obtained (thereby) from Paśupati."

(The above is) the king's own (composition)

29. "Is this a lotus from Gaṅgā's stream, which was growing in the water on Sambhu's head? Or (is it) a lotus that has come desiring to see the water roses newly opened in heaven? Or is it a beautiful, lovely row of cars of the blessed gods? Or is it the lotus descended from the hand of compassionate Lokaśvara (i.e. *Āraṇyakaśvara*)?"

(The above verse is) the king's (own composition)

30. "Is this the descending stream of heavenly Gaṅgā, beautiful on account of its restless waves? Or is it the lotus from which Brahman sprang, come to see the best of earthly lotuses? Or has the pure moon placed on Śiva's forehead approached this spot? Such doubts arose in the minds of the people, when they gazed on it with wondering wide opened eyes."

31. This very precious silver lotus, placed over Hara's (*Viṅga*),²⁰ together with the lotuses which on all sides surround it to do it honour, has been dedicated by illustrious Vatsadevi, the mother of the king.

32. The merit (which her son gained) by dedicating the chief lotus that is resplendent like the rays of the moon, and (which he) presented to her²¹ as well as the merit which she herself obtained by worshipping the lotus with (9) silver illustrious Vatsadevi who is pure in thought as becomes her race, has presented to her husband, the deceased king for his welfare.

33. What man of noble race would shamelessly praise his own virtues? Though the king is a true poet, he has not composed the verses in honour of his own race. With the exception of five verses, which the clever prince himself composed right well, Buddhakīrti, out of affection for the king, wrote the above original (eulogy).

41. May the king who is able to ensure security and welfare who takes care of his relatives, who is surrounded by loving sons, wives and servants and who has obtained greatness, long protect in good health and joyfully the country where the subjects are rich according to their desire, and loyal.

On the ninth day of the bright half of Karttika Śmvat 153

No. 16.—An inscription of Jyotimalla dated Nepāla Śmvat 523

On a slab of sandstone to the left of the western door of Paśupati's temple, inside the court. Characters Nivari. Ornaments on the slab a trident between two Nandis. Preservation good, but lower portion damaged. Language very incorrect Sanskrit, and towards the end Nivari. Nivari portion not copied.

²⁰ The poet tries to prove that the lotus resembles a the el case of Paśupati. As the latter is of gold, so the centre also of the lotus is golden, and as the temple is surrounded by snowy mountains, so the petals of the lotus are made of silver.

²¹ At present two large silver lotus in a square frame suspended by a chain from the ceiling just above the Jyotiśmalla. In shape it exactly resembles the lotus at the head of the inscription. It is possible that it is dated from Jayadeva's time and is identical with the one described in this inscription.

²² See above v. 24

Transcript.

श्रीश्रीनेपालखण्डे सकलमलहरे व्यापिनं पुण्यभूमौ शंभुं श्रीवत्तलेशं परमपशुपतिं पञ्चवक्त्रस्वरूपं ।
श्रीवामन्यास्तटाले वरुणदिशि वरे वासुकीनागपूज्यं [तं चाहं] नौमि नित्यं मुनिजनसकलैर्वन्दितं
पादयुग्मं ॥ [१] ॥

श्रीसूर्यवंशप्रभवः प्रतापः श्रीपट्टवन्तः स्थितिमलदेवः ।
राजलदेव्याः पतिरिन्दुमूर्तिस्तस्यात्मजः श्रीजयधर्ममलः ॥ [२]
विद्वज्जनाम्भोजविकासशानुर्विपक्षराजोन्नतचिह्नहारी ।
श्रीवीरनारायणमूर्तिरेव श्रीधर्ममल्लो युवराजसिंहः ॥ [३]
तस्यानुजो गुणनिधिः सुकृतैकसिन्धुश्चिन्तामणिः क्षितिरुह्येषमदर्शनानाम् ।
भूदेवदेवपरिपूजनसाभिलाषो भ्राता तु मध्यजवरो जयजोतिमलः ॥ [४]
तस्यानुजो मदनरूपसमानदेहः सत्गुन्दरीहृदयपद्मजभानुमूर्तिः ।
सन्मानदानगुणलक्षणभूषिताङ्गो भ्राता कनिष्ठहचिरो जयकीर्तिमलः ॥ [५]

उदण्डक्षितिपालमण्डनमणिः सन्नीतिरत्नाकरो धर्माधर्मविवेकचारुचतुरः श्रीशंभुभक्तः सदा ।
पुण्यानामभिलाषचित्तसततं बाञ्छाप्रदो धार्मिको देवश्रीजयजोतिमलनृपतिः संसारदेवीपतिः ॥ [६]

स्वस्तिश्रीश्रीपशुपतिचरणरुमलधूलिधूसरितशिरोरुहश्रीमन्मानेश्वरीवरलब्धप्रसादितप्रणमदबनिपतिः
मुकुटक्रोष्टिपत्राकुररुचिरचरणपल्लवचानक्षयप्रभृतिविद्यावदातसमस्तराजनीतिरत्नाकरनिखिलगान्धर्वविद्यागु-
रुपरममहेश्वररघुकुलकमलवनप्रकाशनैकभास्करदेवद्विजगुरुचरणाराधनैकस्वभावपङ्दर्शनाराधनैकचित्त-
सरुलार्थिजनकल्पतरुसर्वगुणैकनिधानदेवनारायणवतारश्रीपद्माचलक्षिणोपरिधर्मालयस्यानाश्रितश्रीधर्म-
धातुतागीश्वरमूर्तिस्वयम्भुचैत्यभयस्यापनमहाकीर्तिभारनताविविधविरुदावलीसमलङ्कृतश्रीश्रीरघुवशावतंसमहा-
राजाधिराजपरमेश्वरपरमभट्टारकश्रीमत्श्रीश्रीजयजोतिमलदेवेन लक्षाहुतिमहायत्तपूजाभिर्गणगुरुमातृगणदे-
वताः समाराधयित्वा श्रीदेवपट्टनमहास्थाने श्रीश्रीपशुपतिभट्टारकस्य प्रासादोपरि सुवर्णकलशावरोपणप्रतिष्ठा
कृत्वा ॥ तस्य राज्ञः ॥

जामाता जयपैरेवेति नृपतिर्भूपालचूडामणिर्नाशास्त्रविचारणैकनिपुणः सद्भारतीभूषितः ।
दाता धैर्यगुणेन भूषिततनुः सखेन भीष्मोपमो लोके प्रीतिकरः परार्थरसिकः श्रीजीवरत्नापतिः ॥

श्रीजोतिमलहृदयनन्दनयक्षमलः सर्वाङ्गशुन्दरवपूरातिमञ्जुषाणि ।

भक्तापुरीनगरवासिनसौख्यकारी दुर्मिषदुःखभयहारणदेवमूर्तिः ॥

जयलक्ष्म्याः सुतः श्रीमान् मुनयः पुण्यवत्सलः ।

जयन्तराजोति विख्यातो जयलक्ष्मीपतिः सुधीः ॥

अनेन पुण्येन च तस्य भूपात्तहृत्पर्यापुरहार्यकीर्तिः ।

नरेश्वरः श्रीजयजोतिमलः सत्पुत्रपौत्रैः सहभूयवर्गैः ॥

सर्वज्नेपालराष्ट्रे त्रिभुवनदहने कामनाणे प्रयाते

माघे शुद्धे च कामे तिथिदिदिदि प्रीतियोगे च पुण्ये

वरे पूषाभिधाने मकररविगते मुग्धरात्रौ श्राद्धे

शम्भोः प्रागादमृद्धे कनकमयजन्तं तत्र संरोहणं स्यात्

INSCRIPTIONS FROM NEPÂL

Abstract

I' Invocation addressed to Pasupati.

II *Variâti, Sūryavansa* —

Sthitimalla married to Rajalladevī

DHARMAMALLA,
YuvârjaJOTIMALLA
and Samsaradevī

KĪRTIMALĪA

Yakshomalla Protector of
Bhaktapuri (Bhitgam)

Jayantarāja

Daughter Jivarakshā
married to Bhairava

III Description of Jyotimalla

The ornament of the race of Raghu supreme king of great kings great lord and sovereign, the illustrious, famous Jyotimalla who is adorned by the various honorific titles (*byudrahi*) viz., he whose head is covered by the dust of glorious Pasupati's lotus feet, 'he who has obtained favour through a boon granted by glorious Vinayavari,' 'he whose tender feet are made resplendent by the crests of the diadems of loving princes, he who is an ocean of all kingcraft (taught) by Chinakya and other learned men he who is master of the whole science of music, 'he who is the ardent devotee of Siva he whose the only sun able to unclothe (the flowers) of the lotus thicket of the mes of Raghu he who is intent on worshipping the feet of Brahmans', gods and of his Gurus, 'he who is exclusively engaged in studying the six kinds of philosophy, 'he who is a tree of Paradise for needy men he who is the only vessel of all virtues, he who is an incarnation of Narayana for (the destruction of) the Demons, he who is bending under the load of fame gained by the restoration of the Tōpe of Svayambhū and of the image of glorious Dharmadhātuvagīsvara' (Manjosi) placed in the sanctuary on the top of famous Padmabhāsa.

IV *Object of grant* to record the dedication of a golden Kalāś on the temple of Pasupati at Devapattana on which occasion a Lalāśāśruti was offered to Ganesa and to the Mothers (Uttirigana)

V *Date* Nepālī Samvat 533 (*tribhuvana dahana, i.e. calāna*) on the 13th lunar day (*Kamatilī*) of the bright half of Māgha Sāndya under the constellation Pōnarvasu, while the sun stood in Makara (Capricorn) and the moon in Gemini, during the conjunction called Priti

No 17 — An inscription of Sīlāharaṇa of Lalitāyātana dated Nepālī Samvat 757

On a slab in the wall of a temple of Rāhā and Kṛṣṇa standing opposite the palace in Lalitāyātana. Characters Nepalese
Language Sanskrit and in the last portion Nepālī Preservation good

Transcript

ॐ नमो गोपालाय ॥

ब्रह्मणे सृजते विश्वं स्थितो पालयते हरे । रुद्ररूपाय कल्पान्ते नमस्तुभ्य विमूर्तये ॥ १ ॥
प्रावीण्यप्रथित प्रनामयितप्रार्थयिष्यीतिमोदामप्रमदोपलोचनपद्मप्रारधतारानिधि ।

जात श्रीहरिनिहदेनूपतिर्दाताश्रदातान्वये सप्राम वयुना नृपेण समतो यो वृत्तिदाता सताम ॥ २ ॥
यस्यान्ववायजलपावुदियाय राजचंद्रो महेंद्र इव तत्र महेंद्रमल ।

येनार्थिरूप्यतरुणा गुणसागरेण राजन्वती वगुमती महती भूरा ॥ ३ ॥

यप्रौढप्रभवप्रतापपतिता प्राकल्पिता व्रजतो भेनु शेल्दरीं विहाय नगरीं त्यक्त्वा पुगे सुन्दरीम् ।

* i.e. Talakhi which seems to have been Jyotimalla's Ancestral
* A sanctuary (Manjosi) is found below the Tōpe of Narayana, on a small hill near the Tōpe
* Padmabhāsa is a title the south-west of Bhaktapuri was the Tōpe of Narayana and the West
Nepālī p. 23.

यस्याचारविचारपौत्रपरव्यसास्तमया गिरस्तस्य क्षोणिपते' प्रतिद्वमहस केनोपमेयं यश ॥ ४ ॥

अस्यात्मजोजनि महीतलकृत्यशो राजा विराजितयशः शिवसिंहदेव ।

भूमीभुजा समरसीमि महाभुजेन शेमं धणेन रिपवो बहवो विनष्टाः ॥ ५ ॥

येन क्षोणिभुजा प्रयाणसमये पादातसेन्येच्छलद्वर्लीजालसमुत्थितेन तमसा व्योमान्धकारीकृतम् ।
कूर्मो मर्मणि चूर्णितोपि नितरां धने कथञ्चिदरा शेषः शेषदशान्तरगाम सहसा मर्वसहा नि सहा ॥ ६ ॥

तनयोस्य विनयपूर्णो बभूव कर्णोपमो भूमो । हरिहरसिंहनरेन्द्रो वतुधाचन्द्रो नभूवा[सि] ॥ ७ ॥

अरीणाभिहन्ता पश पारगन्ता मुशीलः समन्ताज्जयन्ताधिकश्रीः ।

स्वतातानुगन्पेतितेज गुरूषो नभूवावनीमण्डले चण्डरोचिः ॥ ८ ॥

इन्द्राणीव सुरेश्वरस्य दयिता पश्येय पयापते. वैदेहीव रघूत्तमस्य गृहिणी गौरीव गौरीपते ।

तस्य क्षोणिपतेर्बभूव महिषी भव्या भवानीतमा राज्ञी लालमती सती गुणवती प्रायो रतिभारती ॥ ९ ॥

पौरन्दरी दिगित नूतनभानुविम्वं शौन्दर्यकाननगजाननमभिवेकव ।

पुत्रं पवित्रमथ सिदिनृसिंहमल सा राजपुत्रतनया जनयाम्बभूव ॥ १० ॥

येनाकारि विपक्षपहमलदृशा दृशारिभिर्वारिधिर्येनाधारे जगत्त्रयोपरि शरच्चद्रावदात यश ।

बालोपक्रम एव विक्रमवसनस्याधुना पौरुषे श्रीमत्सिदिनृसिंहमलनृपतेर्मुद्रे समर्थो हि कः ॥ ११ ॥

यद्भूमिपालगन्नाजलविमलयशः पूरकूर्परपूरैः ब्रह्माण्डे पाण्डुरेऽस्मिन्समजनि रजनीनायको निष्कलः ।

तान्कि भूसेवकोभून्मुखकमलमिषादेय यस्यमृतायु सोय दीर्घायुरास्तामधिधरणिमणि सिद्धिपूर्णा

नृसिंहः ॥ १२ ॥

दानात्पीकृतकल्पवृक्षगारिमा सीमा च तेजस्विना श्रीमान्भुक्तकीर्तिपूकमाहिमा भीमानुज साहसे ।

दोर्दण्डद्वयचण्डिमान्तगलितप्रत्यार्थिपृथ्वीपति. श्रीमत्सिदिनृसिंहमलनृपतिर्वैरिंति सर्वोपरि ॥ १३ ॥

प्रातिष्ठय च युधिष्ठिराधिकतर निष्ठा वसिष्ठाधिका कीर्ति कांसिककृत्तिरापतिमतिस्वस्थाधिका वृत्ति ।

वाणी व्याससमा रमा शिवरतना रामाभिरामाकृति श्रीमत्सिदिनृसिंहमलनृपते किन्नाम यच्चाहुतम् ॥ १४ ॥

कदाचिदेतेन महोन्नतेन मठ कृत कोपि धनेरनेके ।

श्रीबालगोपालविरागभूमिर्भुक्तामर्त्यपरा जगन्नाम् ॥ १५ ॥

यो मेरुमन्दरमहेन्द्रहिमाद्रिविन्ध्यकैलासशैलशिखरभ्रममातनोति ।

किञ्चास्य हेमकलशानवलोक्ष्य देवैः सन्दिह्यते कनकधामनि पर्वतेन्द्रे ॥ १६ ॥

हर्षान्नेपालवर्षे सरशरतुरगैरङ्गिते फाल्गुनीये पक्षे प्राप्ते बलशेखरगुरुदिवसे शङ्करर्क्षे दशम्याम् ।

चक्रे जाम्बूनदीयैर्गुरुतरकलशैर्भास्वरैरेकविंशे नेपालक्षोणिपाल प्रथितभुजबलो भूषण तन्मठस्य ॥ १७ ॥

युद्धारम्भ कृतोस्मिन्पि शुभदिवसे शत्रुभिर्पुद्गक्षौण्डैर्दुष्टे कोटोद्वारद्व. कुटिलनृपभटैर्दुष्टे कोटिसख्यै ।

लीलामात्रेण शत्रूनपनयत तदा पार्थिव पार्थिवस्य कोट निर्मोचयित्वा नमुचिरिपुरिवानन्दसन्दोहमाप ॥ १८ ॥

राजसूय इवारज्यो मध्यस्थेन महीभुजा । विशिष्य क्षेपनागोपि न शक्तो यस्य वर्जने ॥ १९ ॥

आचार्यो यव मर्यादाधैर्यैर्दापदयानिधि । विश्वनाथ उपाध्यायो विश्वनाथ इवाभवत् ॥ २० ॥

यो मेरुभूपर इवातिगुरुर्गारिण्या योसौ महार्णव इवातिमहान्माहेम्ना ।

यो व्यासवद्विबिधैर्वादेकमन्त्रपाठे यो निष्ठया भुवि वसिष्ठमहर्षिकल्प ॥ २१ ॥

यात्रायाता मञ्जुपत किञ्चन्तो विद्यावन्तो जञ्जपूकापिवन्त ।

नानादिग्भ्यः पण्डितैरभ्युपेत सत्रे वास्मिन्मण्डप मण्डित ये ॥ २२ ॥

दास्यातारौ कल्पितौ तत्र सत्रे द्वे द्वे द्वारि द्वारि देवार्थितुष्वौ ।

भूपाभुतो विदिपा दर्पहन्ता नेता तेषा विश्वनाथो मनीषी ॥ २३ ॥

आरब्धे शशिना नृपेण विधिना सत्रे पुरा गौरावदमे स्वाण्डवखण्डन समतनोत्ताण्डीवकोदण्डवान् ।

अस्मिन्सिद्धिर्नृसिंहमलनृपते सत्रे घृताजीर्णतः किम्भूयासमितीव मुञ्चति शिखी वापानि धूमच्छलात् ॥२४॥
 चत्वारिंशदिनान्पासीन्महासोमो महोत्सवः ।
 श्रीमत्सिद्धिर्नृसिंहेन कलिकर्णेन कारितः ॥ २५ ॥
 सम्भार सर्वैवस्तूना राजसूये यथा श्रुत ।
 तथैव तत्र सत्रेऽपि जातस्तदधिकोऽपि वा ॥ २६ ॥
 रत्ने स्वर्णे गवादौ करितुरगधने भूषणे दिव्यवस्त्रे दासीदासे निवासे विविधरसमये भक्ष्यमात्रे पवित्रे ।
 चत्वारिंशदिनानि क्षितिपकुलमणेरस्यपद्ये प्रसन्ने वाणी तत्रोल्लास प्रतिपलमधिका देहि देहीति मात्रा ॥२७॥
 पामरिवलयकुण्डलादिकं दृष्टपूर्वमपि येन न कश्चित् ।
 तेन तत्र नृपते प्रसादतो भिक्षुणा निजतनौ समर्पितम् ॥ २८ ॥
 देव्यान्नेव गृहाणि दिव्यवसुधारत्नानि दिव्याम्बर दिव्यान्वेव विभूषणानि सदयो दिव्यानि रत्नानि च ।
 नेपाले प्रचरन्ति यानि वसुधावस्तूनि दिव्यान्पतो श्रीमत्सिद्धिर्नृसिंहमलनृपतिः सर्वाणि ताव्यार्षयन् ॥ २९ ॥
 यानि दृष्टानि वस्तूनि न श्रुतानि कदाचन ।
 तानि दत्तानि सर्वाणि तत्र सत्रे महीभुजा ॥ ३० ॥
 येनाकारि जगत्त्रयोपरि मठो होमोऽपि कोट्यादुतिर्दत्ता स्वर्णशतद्रुषी प्रतिदिन किञ्चित् दत्तं धनम् ।
 दत्तस्तण्डुलपर्वतोऽपि विधिना कल्पद्रुमोऽप्यदुत श्रीमत्सिद्धिर्नृसिंहमलनृपतिः कर्णावतारो ध्रुवम् ॥ ३१ ॥
 विद्यामन्त्र क्रियन्तो विविधगुणभूतः केपि विद्याविहीना नानादिभ्यः समेता श्रुतनृपतिगुणा भिक्षोः
 लक्षसंख्या ।
 तेषामन्त्रे सुवर्णं, गुललिनवसनैर्भूषणादीर्दनैश्चैर्दारिद्र्य वारयित्वा नृग इव मुमुदे देवकल्पोपनीन्द्र ॥ ३२ ॥
 कर्णः कन्यातनूगौ बलिरपि विदित किन्तु दैतेयजन्मा पात्राणो देवताना मणिरजनि महादारु देवद्रुमोऽपि ।
 तावतो राजा नृगोऽपि प्रयितभुञ्जन्लो भार्गवो मानृहन्ता कौन्यो धन्यो वदान्यो जगति विजयते सिद्धिपूर्णा-
 नृसिंहान् ॥३३॥

नृत्यानि गीतानि मनोहराणि वाद्यानि दद्यानि च कावुराणि ।
 भक्त्यानि वस्त्राणि विभूषणानि सर्वाणि जातानि च तत्र सत्रे ॥ ३४ ॥
 यावत्तद्विवाकरावुदपतो यावन्महीमण्डल
 यावत्पर्वतनन्दिनी पशुपतेरुत्तमालिगनि ।
 यावत्तन्दुललिन्दयोरपि भुजे तावद्दीवर्तनते,
 श्रीमत्सिद्धिर्नृसिंहमलनृपतेरेषा पञ्चोत्तरी ॥

॥ अथ नेपालभाषा लिख्यते ॥

समन् ७५७ काल्मण्यमामे शुद्धपरो दशम्या त्रिथी चार्द्रपूरपुनर्वसुनक्षत्रे आयुष्मान्पयोगे नृक्षत्रि
 वासरे च कुन्द कोन्धाहनि यत् याउन देवता स्थापन याउन नियन्त्रण गमुरि छाग्य देवो दयकाव आय-
 प्रयाय दुना । रोड ७ पोखि वू रोड हेरा पवित्र ३ गोमगाव वू रोड श्रेषि १४ तत्रपर वू रगर छि १
 पय छि बाटिका च तेषा ररगानन नित्यपूजा निष्ठातलोम याउन नृगाधन नृगाधानन ईश्वरानन मन छोपके
 गन्तेतो धोर कानिक ललि घेर छि छोरेण जन्मेदा छोपके कृष्णाष्टमी हुन्द यावमन छोपके पने
 जुने भूय रोड गु ९ पय्पाको वू रोड प्या ८ बागा पलि रोड ररनछि १२ गुरनको वू रोड जेग ७
 गोमोर वू पन नृगा वरगानन काल्मण्यमामेगामीर्जनपगपिस दोल्पाका अयेद नृक्षत्रिमा हुन्द स्नान-
 पावा भागाद शुद्धदशी हुन्द शयनपूजा देवशयन वाचने भारग दृष्टदशी हुन्द परिशारेण
 भारग कृष्णाष्टमी हुन्द जमाष्टमीपूजा यावमन छोपके कानेर भूक्षदशी हुन्द ररगन पूजा रगी

ब्राह्मनेयातं दंश गुये फ ९० जाकय विय ध्व छपतक जुरो । भूप रोव श्खू १६ ध्वे वू रोव स्व धा वू
ध्वतेय वरसानन कार्तिक लछि चैकन कुड पुन ६ । श्छिनियपात १२० चाकमत छोयके माल भूप
निश्राव दछिना यात मगाडाव तडा रोव डा ५ न्यखुव-

Abstract

I *Invocation to Gopîla* (vs 1)

II *Vamsâali* (vs 2-14)

Harisîmha

in whose family was born

|

Mahendramalla

|

Sîvasîmha

|

Harîharasîmha married to *Lâlâmatî*

|

Siddharîsîmha [NS 757 and 1037]

III *Object of inscription*, to record the dedication of a temple (*matha*) of Bâla Gopîla (Krishna), which was ornamented by twenty one spires and *lalavas* (vs 15-17). On the day of the dedication the king fought certain unnamed enemies, who besieged the fortress (of Lalitapattana), and drove them off (vs 18). These two auspicious events were celebrated by offering a *Kotydhuta* (Tântira) sacrifice (vs 31) under the superintendence of Visvânatha, the king's Upâdhyîya (vs 20), and by giving duly two hundred gold mohars (*varna*) (vs 31) during forty days (vs 25) to the priests, by presenting 'a mountain of rice' (*tandulâ aravata*) and 'a tree of paradise' (*kalpadruma*), food and other gifts to Brahmins and beggars. The Nisâri portion mentions the details of the grants and allowances made to the temple, viz

1 A field (*van*) called *Pais* of seven *Ro* or $\frac{1}{4}$ of a *Bija*,⁶⁰ about one third of an acre.

2 A field (*van*) called *Paṭṭham* of seven *Ro*

3 A field (*van*) called *Lhorâgâr* of three *Ro*

4 A field (*van*) called *Thaṭṭhara* of fourteen *Ro*

5 An irrigable field of inferior quality (*kharaḥ ka chhi vâtika*) called *Thantachhike* for the purpose of the daily worship of the Nisâri liona, of illuminating the temple (*châṭṭaravata*) for three days every year on the occasion of the festivals (*yâṭṭin*) of Matsyendranâtha and Indra of burning daily one *Pala* (*pla*) of Glâ during the month of *Kârtika*, of illuminating the temple on the *Krishnâjyâmishtami* (*Śrâvâna* *vats* 8)

Further

1 A field (*van*) called *Yampyâlo* of nine *ro*

2 A field (*van*) called *Kâl apala* of eight *ro*

3 A field (*van*) called *Gustal* of twelve *ro*

4 A field (*van*) called *Klunor* of seven *ro*, for the purpose of swinging the image of

Moreover

1 A field (am) called *Thio* of sixteen ro

2 A field called *Thvām* of three ro, for the purpose of expending in the month of *Kārttika*

daily six *kudis* of oil and of providing with that quantity 20 lamps,

Finally, a field called *Nyakhu* of five ro, for the purpose of giving fees and food to the Brahmins

IV *Date*, the tenth lunar day of the bright half of *Phalguna*, Nepāl Sambat 757 (AD 1635), a Thursday, conjunction *Āyushman*, under the *Ādra* and *Punarvasa* constellations (vs 17 and beginning of *Nivari* portion)

No 18 — An inscription of *Pratapamalla* of *Katmāndu*, dated *Nepāl Sambat* 760

On a slab in the wall near the southern door of a temple of *Vishnu* close to the royal palace in *Katmāndu*. This temple is apparently the building mentioned in the inscription. It is an octagon, and has three stories

Characters *Nivari*, language *Sanskrit*, and *Nivari* in the concluding portion which has not been copied

Transcript

आसीच्छ्रीसूर्यवशे रघुनृपकुलजो रामचन्द्रो नृपेश तद्वशे मान्यदेवो वनिपतिरभवत्तत्सुतो गन्धर्वादेव ।
 तत्पुत्रो भूभूतसिंहो नरपतिरतुलस्तत्सुतो रामतिहस्वज्ज श्रीशक्तिसिंहो धरणिपतिरतो भूपभूपालसिंह ॥ १ ॥
 तस्मात्कृष्णार्द्धचूडामणिरिव हरसुतसिंहदेवोऽस्य वशे भूप श्रीयक्षमहो नरपतिरतुलो रत्नमण्येषमुष्मात् ।
 तस्माच्छ्रीसूर्यमहो ह्यवनिपतिरभूत्तत्पुत्रो मराल्यो महोभूतस्य पुत्रो रिवुगणविजयी श्रीमहेन्द्राख्यमल्ल ॥ २ ॥
 तस्माच्छिवसिंहो भूदरिहरसिंहस्तस्मात्
 तस्मालक्ष्मिनृसिंहो नरसिंहपराक्रम - - - ॥ ३ ॥
 तस्मात् श्रीमद्यतापो नरपतिरभवद्भूपभूतालीपु न्यस्यपादारविन्दहरसविलसद्रेणुभिर्भूषणानि ।
 योकार्थीकृतखासाकिरमिति स्ववशे भोऽभूपस्य देशाज्यादेवावदीन प्रतिदिनमपरे य भजन्ते नरेशा ॥ ४ ॥
 भक्तग्रामनरेशमलनृपतिदंस्त्रेभमेन भिषा भेजेसौ वसुधा जहार सुदृढ स धार्य दुर्ग पुन ।
 श्रीमदुम्बरशाहभूपतिबल विध्वस्य हला बल श्रीमन्निधिनृसिंहमलनृपतेर्जघाह दुर्गारलीम ॥ ५ ॥
 आस्ते काप्यमरावतीव विलसदन्तीन्द्रदिग्गमना युक्ता स्वर्णमयी विहारनगरी सा राजधानी परा ।
 श्रीमच्छ्रीकमलाधिका मधुपतेरिन्द्रेण तुल्यस्य च प्रत्यक्षमनिर्जितस्य नवपुष्करायणस्यापि च ॥ ६ ॥
 लक्ष्मीनारायणस्तस्माद्रीरनारायणस्तत्
 पुत्री रूपमती तस्य प्राणनारायण सुत ॥ ७ ॥
 सैव रूपमती सती गुणवती स्वर्णश्रुति सन्मतिर्मांशकुञ्जरगामिनी प्रणयिनी साक्षात्परा रुक्मिणी ।
 आसीत्सर्वगुणा विनुरूपते श्रीमद्यतापस्य सा पत्नी प्राणतमा यथा जलनिधे पुत्री जगन्पाविन ॥ ८ ॥
 कर्णाटी रत्नघाटी कुचरुनरुघटी कामलोलैकघाटी सगोलझरकोटी हरितदृशकटी चारुदेहानुपाटी ।
 नासा राजमती महारसवती भूपनवापस्य सा भूता भोगवशुदिका किल हरेर्भोमिव जीवाधिका ॥ ९ ॥
 समार्ण कृतवान्प्रतापनृपति सद्योपिनैरेतयो प्रासाद वसुपत्रपञ्चदश भुवनाष्टके शोभितम् ।
 नानाचित्रांशजित सममिद सदेजयन्तेन वै होमाद्वैरकरोऽनृनिष्मृतिमेतस्य प्रतिष्ठाधिपम् ॥ १० ॥
 तत्र ७६९ कान्गुन भुक्त गट्ठा निधो अनुगपानध्वे हर्षयोगे नृहृदयनिशारे

Abstract

I *Vamśātali*. In the Solar race, in the family of Raghu, was born RAHA In his family was born—

Nānyadēva
|
Gangadēva
|
Nṛisimha
|
Rāmasimha
|
Saktisimha
|
Bhūpālasimha
|
Harasimha**

In his family was born—

Yakshamalla
|
Ratnamalla
|
Sūryamalla
|
Amaramalla
|
Mahendramalla
|
Śivasimha
|
Hariharasimha
|
Lakshminrisimha
|
Pratīpa

married to Rūpamati and Rājamati

Pratīpa took (vs 4-5) the province of Kūtakhisākrum from the Bhottas, i. e. the Tibetans, he took Evāvadīn prisoner. The king of Bhītīgīn Nareśamalla (Narendramalla) presented him with an elephant. He defeated the army of Dambārashāh, an ancestor of the present Nepālese Gorkhā line, who ruled over Gorkhā in 1633-42 A.D. He defeated the army of Siddhinrisimha (No 17) of Lalitapattana, and took his fortresses. Rūpamati was descended from the Rīyas of Vibhāra (Behar), whose line is given as follows

Nārāyana
|
Lakshminārīyana
|
Vīranārāyana
|
┌───────────┴───────────┐
Rūpamati Padmanārīyana.

** The name is given as Harayuta shha, which for metrical reasons has probably been used for Harasimha

Pratāpa's second wife Rājāmati came from a Kārṇāṭa family

II. *Object of the inscription*, to record the consecration (*pratiṣṭhā*) of an octagonal (*asupatrapadmasaḍṛiṣṭa*) temple with eight Śikhara (*śringa*) built for the sake of the two queens, on which occasion the usual *Homas* were offered.

III. *Date*, the sixth lunar day, of the bright half of Phālguna (Nepāla) Samvat 769, a Thursday, under the constellation *Anurādhā*, conjunction *Harshana*

No. 19.—An inscription of Pratāpamalla, dated Nepāla 778

On a slab of black stone, 4' 9" by 2' 6", standing in the court of the temple of Paśu-Pati, decorated by a *triśūl* between two Nandis. Letters Nivāri, language Sanskrit. Preservation good

Transcript.

श्री ३ भवानीशङ्कराभ्या नमः

नला गिरीन्द्रतनया प्रलयानलाभां भालोलसललितचन्द्रकलाभिरामाम् ।

महप्रतापनूपतिः स्वकुलप्रकाशां वंशावली सुतनुते विमलां कवीन्द्रः ॥ १ ॥

श्रीविष्णोर्भयनाम्बुजाञ्जिजगतीपापान्तकर्त्ता रवि प्रोद्भूतस्त्रिमिरौघवारणघटाविद्रावणः केसरी ।

कालाकाशदिशा प्रकाशनिपुणः कन्दर्पदर्पाणहस्तानन्दं सरसीरहेषु तनुते मैत्री विचित्राकृतिः ॥ २ ॥

गाम्भीर्यादिगुणेन सागरसमो धैर्येण विष्णुचलः सौन्दर्यप्रकरणे देवदलनो रूपेण कामोपमः ।

जातो भूमिले ततोतिविमले वैवस्वताख्यो मनुर्मयादा रचिता सता समुचिता कीर्त्तिप्रदा येन वै ॥ ३ ॥

तदंशे विमले बभूव धरणीचन्द्रो दिलीपो हि यो देवेन प्रमयाधिपेन तुलना प्राप प्रचण्डे रणे ।

यस्य प्रौढतरप्रतापदहने नित्यं द्विषः शेरते दृष्ट्वा तस्य कलेवरं सुविमलं कामेन दग्धं वपुः ॥ ४ ॥

जातरसन्पतसप्तमो रघुरिति ख्यातस्ततो वीर्यवान् बाणामैः परिमथ्य शक्रहृदयं कीर्त्तिः स्थिरा स्थापिता ।

यस्य प्रौढतरप्रतापतपनवासेन सदा कृता दृष्टिस्तेन धनेश्वरेण ललिता कार्तस्वरी भूतले ॥ ५ ॥

जातो भूपनस्ततः कलिहरः श्रीमानजो वीर्यवान् दुष्टानां किल दर्पणहारणविधौ प्रोद्भूतकण्ठीरवः ।

सिद्धानां प्रतिपालकः प्रतिपलं दानैः — — — स्मनः पश्चादिन्दुमतीवियोगजनितक्लेशाब्धिमध्येपतत् ॥ ६ ॥

जातो देवतनुस्ततो दशरथः कन्दर्पदर्पापहः सेनापत्यमुषेय पङ्कपतितः शत्रुः कृतो निर्भरः ।

क्रूरः कोपस्तः प्रसारितभयो भेत्तुं गतः कृत्तिका पापे संसक्तचित्तः शनिरपि सहसा स्तम्भितो येन मार्गे ॥ ७ ॥

जातस्तत्तनयो महानययुतो रामोभिरामाकृतिः दानेन प्रचुरेण बद्धितगुणः ख्यातस्त्रिलोकीतले ।

इवा यो जलधिं निशाचरभटानिर्जित्य लङ्कापुरीं गत्वा रावणराक्षसं कलिकरं हत्वा वशे लब्धवान् ॥ ८ ॥

तत्पुनः सूर्यनुव्यो लव इति विदितो प्रोलसदानपुण्यैर्मातो भूचक्रशकः प्रथितगुणचयः सम्मतस्तज्जनानाम् ।

शत्रूणां शासकोसौ प्रबलरणपराधारणादत्तभारो धर्मात्मा देवतुल्यो दशरथतनया निर्जिता येन संख्ये ॥ ९ ॥

जातः श्रीहरिसिंहदेवनपतिः प्रौढप्रतापोदयः तदंशे विमले महारिपुहरे गाम्भीर्यरत्नाकरः ।

कर्त्ता यः सरसामुषेय मिथिला संलक्ष्य कृष्णप्रियो नेपाले पुनराख्यैर्भवयुते स्थैर्यं विपक्षे चिरं ॥ १० ॥

मानिक्यप्रतिमप्रतापपटलैरादीप्तलेकजयो मुकापंकिसहस्रशोभनयशोवृन्देन संशोभितः ।

पक्षयाकृतिर्कर्णवारणगिरियामावनव्याकुलः पारावारमिवेह यः परितस्तत्पापय चित्तेच्युतं ॥ ११ ॥

तत्पुनो यक्षमलः प्रबलरिपुहः कर्णतुल्योवनीशः सर्वोपां नागरीणां नयनमुखकरस्तर्जदस्तज्जनानाम् ।

प्रोयादोदोर्दण्डचण्डाहृतनिशितमहाखड्गपातैर्विपक्षान् क्षिप्वा सदाः शिवीशान्शितितलविषये प्रोलसत्की-

र्त्तिचन्द्रः ॥ १२ ॥

तस्माच्छ्रीरत्नमलः समजनि विबुधाराधने दत्तदुर्दिदन्तीनां दानकर्त्ता प्रबलरिपुकुलोत्सादने पार्श्वतुल्यः ।

यदानाम्बुप्रवाहप्रकरविकसितां वाहिनीं वीक्ष्य नूनं गंगासंगाप्रवृद्धं प्रचलजलनिधिः प्रेमगर्वमुमोच ॥ १३ ॥

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पो नु प्रौढतरानिहस धरणीपालान्महासङ्गरे गत्वा कान्तिपुरं चकार विमलं राज्यन्तु स्वर्गोपमम् ।
 श्रीसिद्धिहरपूर्विका हरवधूराधनेस्तद्वशे जाता भावदत्ता मुदा सुविदिता चाद्यापि या तिष्ठति ॥ १४ ॥
 प्रोद्यद्भौदप्रतापप्रचुरपरिलसत्कुम्भसोदपूर्णः कीर्णः पाटीरथैः सितकरकिरणाकारकीर्तिप्रसारः ।
 मित्राणामत्र शैलं किमपि विरचयन्पूर्वपूर्वगतानां तन्पुत्रः सूर्यमलो नरपतितिलकः प्रादुरासीत्प्रवीरः ॥ १५ ॥
 तस्मान्मलनरेन्द्रनामधरणीपालो नभूत् प्रभुः प्रोद्भूतप्रबलप्रतापदहनग्वालानृताहम्करः ।
 यस्यारातिनितम्बिनी मुचकिता शुष्पन्मुखम्भोरुहा स्थिता पर्वतगच्छरेतिविषमे दैन्यं सदाभ्यस्यति ॥ १६ ॥
 पुष्पौघैर्जपजतदानविपुलेर्गौरीपदाचांकलैः संजातस्तु महीन्द्रमलवगुधारत्नं ततस्तःसुतः ।
 येनेमां किल काश्यपीं वसुमतीं रत्नेन पूर्णां वरां दत्त्वा भूमिसुराय स्वर्गभवने कीर्तिः स्थिरा स्थापिता ॥ १७ ॥
 श्रीयामे भक्तपूर्वं विनिहितसहसावसरूपप्रतिष्ठा भावैर्निर्जन्य देवीं कलिङ्गलुगरीं देवदर्यापहन्त्रीम् ॥
 आनीय स्वर्गतुल्ये रचितगृहवरे स्थापिता येन पूर्वं नित्यं तत्पूजनेन त्रिभुवनललितां सिद्धिमुयामवाप ॥ १८ ॥
 तस्माच्छ्रीशिवसिंहनामनृपतिर्जातो धरामण्डले नेपालक्षितिपालभालतिलकः कन्दर्पदर्यापहः ।
 संसारार्णवतारणाय सततं नित्यं भवानीपदध्याने दत्तमनाः समस्तविदुषां मध्ये प्रसिद्धक्रियः ॥ १९ ॥
 वैरिस्त्रीनयनाब्जनिर्गतजलधारागुभिर्नये वै शस्ताः सान्द्रकवधरभ्रधरिर्नशः समासादिताः ।
 तासां संगमसंभवं सुविमलं तीर्थं प्रयागाह्वयं । यत्र ध्यानकृता प्रलब्धमनिशं शत्रुक्षयं सत्कलम् ॥ २० ॥
 तस्माद्गिरिहरसिंहो नरपतिसिंहो बभूव भूपालः ।
 गच्छति जलनिधिपारं कीर्तिरंकाकिनी यस्य ॥ २१ ॥
 धत्ते गौरिकरागविभ्रमभयं यस्मिन् प्रतापोत्करो यत्कीर्तिर्गुणपर्वतोपरिसरी कौतूहलं यच्छति ।
 एतेनैव तु हेतुनास्य तु गुणान्विताय शैलोत्तमान् दूरस्थाः प्रपलाय्य सन्निधिममी कुर्वति यद्वैरिणः ॥ २२ ॥
 श्रीलक्ष्मीनरसिंहनामनृपतिस्तस्मादभूत्सन्मतिः बाणाधैः परिपन्थिग्रन्थनकरः कारुण्यपुण्याकरः ।
 यन्दृष्ट्वा खलु वैरिवांशनिवा कम्पाकुला सर्वदा प्राणेशस्य सुजीवितं मम विभो देहीति संयाचते ॥ २३ ॥
 अष्टाशास्त्रपि यत्प्रतापतपनस्यालोक्य निर्योदयं दीप्ततामपि दिवानिशं भृशमहो विश्वान्धकारापहम् ।
 आत्मानं सहसा समीक्ष्य मनसा होनं हठाद्वर्हयन् सायं सायमयं स्वयं दिनमणिर्दोनोन्मुधौ मज्जति ॥ २४ ॥
 श्रीलक्ष्मीनरसिंहभूर्गतदिवप्रस्थानकालोद्यते देवैः शंखमुदगभेरिपटहध्वानैर्दिशः पूरिता ॥
 प्रोढाः शूरतराः प्रदारितरिपेर्ब्रह्माण्डचण्डोत्सन्मार्गेणैव विनिर्गता सुयमिताः प्राणास्त्रयोस्यामलाः ॥ २५ ॥
 तत्पुत्रोसौ कवीन्द्रः क्षितिपतितिलकः श्रीप्रतापाभिधानः संग्रामे वैरिर्गगनप्रबलतरलसद्वर्षदावानलमः ।
 तर्कालंकारकोशादारुसत्कलमहाशास्त्रमागं प्रवीणो नानामयानवद्यामुललितकवितानन्तरीरजभूमिः ॥ २६ ॥
 भेदिन्यामुदधौ सरस्सु सरिताम्मध्ये गिरो कानने यस्य प्रौढतरप्रतापतपनस्यालोक्य दीप्तिं पराम् ।
 अयुक्तर्षमेवैष्य संप्रति समासाद्यापकर्षश्चिरादैर्बैः खर्वयशाः प्रशाम्यति हृदान्ममः समुद्राग्भति ॥ २७ ॥
 दृष्ट्वा तस्य प्रताप तपनमनुपमं हन्त हृष्टो विवस्त्रान्नेने ब्रह्माण्डभाण्डधमनविधिकृतं श्रान्तमेव श्रमौघम् ।
 व्यस्ताहोरात्रिभेदं त्रिभुवनभवनं व्याप्तमेनं विदित्वा किञ्चायं चक्रवाकः क्षिथिलयति श्रुचं सर्वतः
 सर्वबीजं ॥ २८ ॥
 शस्त्रे शास्त्रवरे सदा सुखकरे सङ्गीतविदावरे सानन्दं किल केलिकर्मकुशलव्यापारकण्ठीरवः ।
 स्वर्गो भूमितले तथा दशदिशाम्प्रान्ते गिरौ कानने कोप्यस्तीति निगद्यते मम समो राजेन्द्रचूडामणिः ॥ २९ ॥
 नेपाले संवत्सेस्मिन्व्यगिरिमुनिभिः संयुते माघमासे सप्तम्यां शुक्लपक्षे रविदिनसहिते रेवतीक्ष्णराजे ।
 योगे श्रीसिद्धिसिंहे रजतमणिलसत्स्वर्णमुकाप्रवालैरैकीकृत्य प्रदत्तं हयशतसहितं येन दानं तुलाख्यम् ॥
 इति श्रीमहाराजाधिराजश्रीश्रीराजराजेन्द्रकवीन्द्रजयप्रतापमलदेवविरचिता निजवंशावली समाप्ता
 माधुर्योदिविचित्रताखिलमदन्यासैर्मनोहारिणी संक्षिप्तेन कवीन्द्रभूमिपतिना वंशावली निर्मिता ।
 प्र्येक किल कीर्तिशौर्यनिखिलमौढप्रतापादिकं भूपानं रचितुं विपृश्य निपुणं शको न वा वावपतिः ॥ ३० ॥

Abstract

- I *Invocation to Bhavānī and Śaṅkara*
 II *Vaṁśāvalī*, composed by King Pratāpamalla, a prince of poets —

Vishnu

Śūrya

Maṇu Vaivasvata,
 From him were descended,

Dilpa

Raghu

Aja

Dāśaratha

Rāma

Lava

In his race were born,
 Harisumha,
 who dug tanks in Mithilā and settled in Nepāla

Yakṣhamalla,

(falsely here called his son)

Ratnamalla

Śūryamalla

Narendramalla

Mahindramalla

who brought an image of Devī from Bhūgim

Śivasimha

Haribharasimha

Lakṣmīnarasimha

Pratāpamalla

III *Object of inscription*, to record the presentation of a *Tulāpurniṣa*, i. e. the King's own weight in gold, silver and pearls, together with one hundred horses

IV *Date*, the 7th day of the bright half of Māgha, Nepālī Sukt at 778, a Sunday, constellation Revatī, conjunction Siddhi

No 20 — *An inscription of Riddhikāśmī, dated Nepāla Saṁvat 810.*

On a slab in the wall of a great temple of Śiva, close to the palace in Kātmāṇḍu. On the upper portion of the same stone is found a hymn to Śiva, in the Bhujanga metre, composed by Śrī śrī-jaya Bhupāleन्द्रमल्ल who describes himself as follows

Śrīmat pūṣpaticharanakamaladhūdhī saritasirorukha — śrīmaṇḍavarukhindarātāvaralabdha-
 prasāda — dēdīpyamānamānonnatāśrīgīvanīśvātīra — varikulatilaka — kanumad līlharaja —
 nepālīśvara — mahārājadhīrāja — sakalarājachakravartīśvara
 Letters Nivṛti, language Sanskrit Preservation good

Transcript

देवी श्रीरुद्रलक्ष्मी विमलकुलभवा नीतिमार्गे निविष्टा शिष्टाचारैकभूमिस्त्रिभुवनजननीपादलज्जप्रतापा
 संभोऽरम्भोजजन्मभूतिभिरमरे सेविनस्याति — विद्याया च्यक्तकीर्तिजंगति विजयते सत्यगानन्द-
 दात्री ॥ १ ॥
 नेपालसितिपालभालतिलको विद्वद्गुणालङ्कृतो दानोद्रेककृतातिरेकमहिमः भौद्रप्रतापोन्नत ।

देवो यत्तनयो नयोदयलसत्कीर्त्तिप्रचार श्रिया भूपालेन्द्र इति प्रयामुपगतो भूपो वरीवर्त्तते ॥ २ ॥
 नेपालन्दे गगनधरिणीनागयुक्ते किलोर्जे मसे पक्षे विधुविरहिते सुद्वितीयातिथौ सा ।
 कृत्वा देवालयमपि रवौ ऋदिलक्ष्मी प्रसन्ना चक्रे देवी सुविधिविदिता शङ्करस्य प्रतिष्ठाम् ॥ ३ ॥

Abstract

I *Object of inscription* to record the consecration of a temple of Siva, built by queen Riddhikakshmi, the mother of king Bhūpāleन्द्रamalla

II *Date*, the 2nd lunar day of the dark half of Kārttika, Nepāla Samvat 810 (1690 A D)

No 21 — *An inscription of Srinuāṣa, dated Nepāla Samvat 792*

On the lintel of the door²³ of the temple of Avalokiteśvara in Bungmati (see above No 6)
 Letters Nivāri, language Sanskrit Preservation good

Transcript

श्रीलोकेश्वराय नम

मत्स्येन्द्र योगिना मुख्या शाका शक्ति वदन्ति यम् ।

बौद्धा लोकेश्वर तस्मै नमो ब्रह्मस्वरूपिणे ॥ १ ॥

नेपालाब्दे लेचनच्छिद्रसप्ते

श्रीपञ्चम्या श्रीनिवासेन राजा

सर्णद्वार स्थापित तोरणेन

• साक्षे श्रीमलोकनायस्य गेहे.

Translation

"Praise to (that Deity), bearing the form of Brahman whom the Śikhas best of ascetics, call Matsyendranātha and the Baudhdhas Lokeshvara!

On the fifth day of the bright half of Magha (Śrīpancham) of the year of the Nepāla era, (marked) by the eyes (2), the openings (9) and (the number) seven (7) king Srinuāṣa placed a golden door and tora in the temple of glorious Loknātha"

No 22 — *An inscription of Princess Yogamati, dated Nepāla Samvat 843*

On a stone in the inner wall of a small temple of Radha and Krishna situated close to the palace in Lalitapattana

Letters Nivāri language corrupt Sanskrit

Transcript

यन्माभीसरसीरुहे समजनि ब्रह्मा जगत्सृष्टिकृत् यथादाम्बुजतो वराह जगतामालम्बिनी स्वर्णदी ।

येनाधारि धरा वराहवपुषा दष्टाभकेनाचक्रे प्रत्युद्यन्वनीरदायिस्त्रये तस्मै परस्मै नम ॥ १ ॥

सजलजलदनील कामिनीप्रेमशील कलितभुवनलील कसचानूरकाल ।

सुलीलतवनमाल मोक्षमार्गेरुताल भवतु मम मुदेसौ सर्वदा नन्दबाल ॥ २ ॥

आसीत्सिद्धिनिर्दिष्टमलनृपति सूर्यान्वये कीर्त्तिमान्नेत्राल ललितामिधाननगरे पीतान्तदा पालयन् ।

गोपीनायपदारविन्दमधुषो वाचस्पतिर्दोवर सद्यः जलबुद्धोपममसो हित्वा गतो जगद्भीम् ॥ ३ ॥

तस्यात्मजो भूपतिरपि जातः श्रीश्रीनिवासो ननु श्रीनिवासा ।

तापानलो वैरिमहीरुहाणां स राजतेतीव गुधाकरेव ॥ ४ ॥

तस्यात्मजो योगनरेन्द्रमल्लो मलेन्द्रचानूरहनुत्पवीर्य ।

कन्दर्पसौन्दर्यभिनिन्दिरूपं रराज भूमाविव देवराज ॥ ५ ॥

दोलपर्वतमसारभिगम्य तत्र विष्णुभवने सह ताभि

एवमिदमितानीभिरयच्छत् वेदाव प्रति समाहितचिन्त ॥ ६ ॥

²³ The door is made of gilt brass plates and is covered by red earth. The arch or torana above it is also made of brass, enclosing three images of Lakshmi.

तस्यात्मजा योगमती बभूव निमेषचिह्नं लक्ष्मीरिवापरा ।

सुवर्णकुम्भापुता नागहस्त यज्ञान्तरे ज्ञानकृतेन पूता ॥ ७ ॥

तस्या प्रसूत इव शक्तिधरोम्बिकाया लोकप्रकाशनृपतिर्विराज धीर ।

विष्णो पद स गतवान्नमणीयरूप हाहेति लोकमसकृज्जननी विहाय ॥ ८ ॥

लोके किञ्च विलक्ष्यतेऽद्भुतरुचि प्रासादराजो महाश्रानातोरणमोहनावलिभरो जीमूतलेहायुत ।

भृङ्ग हेममयैर्मनोज्ञकलशैः सज्जवालयेवो ————— वसमीरणेन च भुवि शृंग सुमेरोर्वभौ ॥ ९ ॥

अन्दे रामप्रजेश्वरास्पवसुभिर्मणि सिते पक्षके शूले चोत्तरफाल्गुने शशधरे वारे द्वितीयातिथौ ।

[पुत्रार्थ] कुहते सुधाशुवदना पाषाणदेवालयम् कृष्ण राधिकया सहाय — — — कृत्वा प्रतिष्ठाकरोत

Abstract

I Invocation to Vishnu—Krishna

II Vansāvali,

Siddhinrisimhamalla king of Lalitapattana, became an ascetic and went to dwell on the banks of the Gangā (Benares)

Srinivasa

Yoganarendramalla went with his twenty one wives to Dolaparyata and died in the temple of Vishnu

Yogamati

Lokaparakusa, died before his mother

III Object of the inscription: to record the consecration of a temple of Rūdra and Krishna built by Princess Yogamati in memory of her son

IV Date 2nd lunar day of the bright half of Magha Nepālī Samvat 843 (1723 A D) a Monday, constellation—Uttaraphalgunā, conjunction—Śula

No 23 —An inscription of Queen Lalitapurasunlari date Lalitapattana Samvat 1878

On a pillar supporting a Nandi placed opposite the western door of a temple of Tripurasara on the road from Katmandu to Lalitapattana close to the river Yugmati
Letters Devanāgarī Language Sanskrit Preservation good

Transcript

श्रीराजेश्वराय नमः

स्वस्ति श्रीमद्विराजचक्रचूडामणिमरीचिनीराजितचरणतलमुहिनगिरिवरासन्नमहाचीमरीमपय-
न्तनेपालदेशजयजनितयशोराशिविशदिताशामण्डलस्य श्रीगौरशाचलापीशश्रीमन्महाराजाधिराजश्रीश्री-
नारायणशाहदेवस्य पोत्रो दयादाक्षिण्यादिप्रधानगुणनिधानश्रीम महाराजाधिराजश्रीसिंहप्रतापशाहदेवस्य
निखिलमहीपालमोलिमालालालितपादपीठ श्रीमन्महाराजाधिराजश्रीरणबहादूरशाहदेव शतरुद्रास्वर्ण
वतीतरङ्गिणीपर्यन्तवारुणेन्द्रदिग्भागासाम्राज्यविख्यातमूर्तिरभूत्पूर्वं समजनि
युद्धे रुद्र प्रतापे खिरखिलभुवो रक्षणे बासुदेव- स्वामि कर्ण क्षमाया क्षितिखिलजनानन्दने पूर्यचन्द्र ।
मये धर्म गुरूपे रतिपतिरपथस्यापिना दण्डधरो नानादेवस्वरूपे जयति रणबहादूरशाहो नृपेन्द्र ॥

तस्य पुत्र सकलगुणगणाभिरामप्रजारज्जानानुकृतरामावतार श्रीमन्महाराजाधिराजश्रीगीर्वाणयुद्धवि-
 क्रमशाहदेव प्रतीतस्तदात्मजे सकललक्षणशोभिते श्रीमन्महाराजाधिराजश्रीराजेन्द्रविक्रमशाहदेवे मेदिन्या
 पालयति श्रीमद्रणब्राह्मदूरशाहदेवपट्टराज्या श्रीमल्लितनिपुरसुन्दरीदेव्या स्वभर्तु स्वर्गसाधनप्रयासोत्कथा
 वेदविद्यानिपुणनानाविद्वन्मण्डलीप्रार्थनासञ्चारितविचारनिश्चितधर्मप्रधानशिवलिङ्गादिदेवप्रतिष्ठादिकर्मत्-
 या स्वपौत्रानुमत्या तत्कार्यनिर्वाहानुगुणसामग्रीसम्पूतिसम्पादनक्षम भीमसेन मन्त्रीवर तत्साधने नियोग
 साप्रत तत्कर्मविधान नियुक्ता श्रीगुर्वादिब्राह्मणा वेदसतगजेन्दुमिते १८७४ वैक्रे शाके शुचिशुक्लवस्या
 सोमान्विताया शिलाधिवासन कर्म यथाविधि सम्पाद्य तस्मिन्नेव शके भाद्रकृष्णनवम्या शुक्ले शिलाप्रवेश
 विधाप बाणस्तरनागभूमिते १८७५ शके माघमासि तृतीयाया गुरौ शिवलिङ्गादिदेवप्रतिष्ठाकर्म समाचरन्
 मध्ये श्रीत्रिपुरेश्वरो यमदिशि द्वारे स्थितो भैरवो ज्ञेया शङ्करभागवतो हरिरविद्वैमातुराम्बास्तत ।
 दक्षादिकर्मयोगेणा अथ महाकालादिनन्दी तथा भृङ्गी श्रीगणपश्च दक्षिणदिशो देशकमादिगता ॥ १ ॥
 तद्वाह्ये स्वदिशि स्थिता मुरपतिव्यन्हिर्यमो निर्कति. पाशी वायुहवेरुद्रविधयो नागाधिपेत क्रमात् ।
 ईशाने बलिकेषभागभित्तश्चण्डेश्वर पश्चिमे विख्यातो वृषभश्च मण्डलगता देवा इमे सम्प्रता ॥ २ ॥
 रम्भापनफलमग्नौललिते सत्तोरणाच्छादने नानावर्णपताककेतनलसम्प्रान्ते महामण्डपे ।
 कुण्डाना नवक विधाप्य विधिवद्विधैर्विधानक्षमै कर्माध्यक्षर समापयदित् श्रीरज्जनाथो गुरु ॥ ३ ॥
 दोषो-मोषवृषप्रघोषदिविष-सन्तोषपोषक्षम सयातातुलतीर्थभूतपरिपत्सत्कारकम्पदुम ।
 नानामन्त्रलक्ष्यवस्तुनिभूतस्वीर्यत्रिकोलासितो इय कोपि स वासर समभवलोकप्रमोदोद्भव ॥ ४ ॥
 ततस्तस्मिन्नेव शके मार्गकृष्णपञ्चम्या शुभे देवालयप्रतिष्ठामकुर्वन्
 दिग्भागान्तरसन्निवेशितचतुर्द्वार मुखारोहण पश्चादभ्यमुख्यकेतनतलम्यस्तत्रिशूलोन्तर ।
 सोवर्णोज्ज्वलकुम्भपत्रपटलोद्भासिताशामुख प्रासादो दिशवादभीप्सितसदावासप्रसक्तो मुद ॥
 तत पाताललोकवसुवसुमती शक्ते ज्येष्ठकृष्णदशम्या रवौ श्रीवामसीजलावनारसोपानारामघण्टाधर्म
 शालाप्रतिष्ठाकर्म समापयन् ।
 सोपानालिरिष विदग्धरचनासुश्लिष्टचित्रोपला रम्या वायुसुताभिनासविहितप्रोदामविघ्नावलि ।
 सम्पाद्यादिकसकलोकविहितसेव्यावकाशशयला स्नानभ्यानहिता सुधाधवलितप्रान्ता चिर राजताम् ॥ १ ॥
 नानादेशप्रभवसुफलव्रातभारातिनम्रवृक्षश्रेणीनियमसञ्चित शालसगुप्तमध्य ।
 आरामोऽप्य सुरमिसुमनोराजिसराजमान नानावीरुल्ललितसरणि पूर्णकाम-सदास्ताम् ॥ २ ॥
 घण्टानिनादकृतकर्णसुखातिधीरा पूताविधानविहितध्वनिमादधाना ।
 देवप्रसादपरिपूरितनीनभागा सर्वोपचारपरिचारकृता विधेयात् ॥ ३ ॥
 शालेय विविधप्रवासिमनुजप्राव्योपकारधमा रम्याचत्तररम्यरोष्टविलसद्वातायना श्लक्ष्णभू ।
 नानादेशसमागतान् पथिपरिश्रान्तान्सद्वाहिलो नित्य भोजनवासदानविधिना कामानुगन्तेपयेत् ॥ ४ ॥
 नदिद साद्रोपाद्रकर्म सम्पूतिसम्प्रापित यजमानसङ्ख्यसिद्धि सम्पादयति चिर श्रीशिवदिदेवप्रीतये भूयात्
 धर्मोप कूलसन्ततिप्रचयदो लोकदयानन्दनस्तद्वेषे निरपादिदु वजनका दोषा परं कीर्तिता ।
 गतेव नृपमनिविमननुरेतरस्य सरक्षणे नालस्य श्रयणीयमित्यभिहित रक्ष्य श्रुते शासनम् ।

*Abstract*I *Invocation to Ganesa*II *Vamsāvali*,—

Prithvīnārāyaṇa Śhā,

lord of the Gorakṣhā hill (*Gorkhā*), master of all Nepāl up to the frontier of Mahāchīna

Simhapratāpa Śhī

Ranabāhidūr Śhī,

who ruled in the west up to the Satarndra river (*Kālī?*) in the east up to the river Svarnavatī

Girvāṇyuddhavikrāṇa Śhī

Rājendravikrama Śhā

III *Object of the inscription*, to record the consecration of a temple of Śiva, built by Queen Lalitatripurasundarī, the widow of Ranabāhidūr Śhā, in memory of her deceased husband. She employed, with the permission of her grandson, the minister Bhīmaseṇa, the Upādhyaya and other Brahmans for the execution of this work and for the ceremonies incidental thereto. On the 9th of the bright half of Āṣāḍha Vikrama Samvat 1874, a Monday the *śilādhūrsana*, the worship of the stones for the building was performed. The cornerstone was laid (*śilāpratāpa*) on the 9th day of the dark half of Bhādrapada of the same year and on the 3rd day of the bright half of Māgha, of the following year, a Monday, the *Īmṇa* of Śiva was consecrated. At all these ceremonies the royal Guru, Ranganātha presided. On the 5th day of the dark half of Mārgaśīrṣa V S 1875 the temple itself was consecrated and finally on the 10th of the dark half of Jeth 1877 a Dharmasālī and a staircase leading to the river Vagmati a garden and a well were made over to the temple.

SOME CONSIDERATIONS

ON THE

HISTORY OF NEPAL.

THE history of Nepal such as it was known before the publication of my 'Inscriptions from Nepal' *Id Ant* Vol IX p 163ff, was derived solely from the modern *Vansavals* or 'Lists of the Dynasties' of which several exist in the libraries of the country. The list of kings given by Hunkpatrick in his *Nepal* and thence transferred to J Prinsep's *Useful Tables* is probably based on a short work in the Parvatiya language which was shown to me by the Kailasparvata Svami. It gives little more than a bare enumeration of the names of the rulers of the valley. Dr Wright's fuller account in his *History of Nepal* is derived from a Parvatiya *Vanśaval*, composed less than a hundred years ago by a Bauddha ascetic who resided in the Mahabuddha Vihara of Lalitapattana¹. A copy of this work was given to me by a Vajr charya of Lalitapattana. Of other and more ancient *Vanśavals* in the Newari language I have heard more than once. But I was unable to procure copies. Though the statement of my informants that these works were written on long rolls of paper seemed to indicate that they had actually seen them. Their recovery is highly desirable. For, as is customary in

Indian historical books each succeeding chronicle is fuller and more complete than the earlier ones. The later authors try to fill up the gaps which they find in the narrative. They neglect however to indicate the sources from which they draw and these additions invariably make the already existing confusion worse and the errors more difficult to detect.

A careful comparison of my MS of the Parvatiya *Vanśaval* with Dr Wright's extracts has shown that his data are on the whole trustworthy. But a brief *résumé* of its contents will not be out of place here. For I have to suggest a certain number of corrections some of which are of considerable importance.

LIST OF THE KINGS OF NEPAL ACCORDING TO THE BAUDDHA PARVATĪYA VANŚAVALI

- I. GOPĪLA DYNASTY of MĪRITĪLETHA so called after the cowherd (*g'ala*) whom Narendras installed as the first ruler of Nepal lasted 521 years
- | | |
|------------------------|----------|
| 1 Dhuktamīnagata * | 88 years |
| 2 Jayagupta son of 1 | 72 |
| 3 Paramagupta son of 2 | 80 |
| 4 Harshagupta son of 3 | 91 |
| 5 Bhīmāgupta son of 4 | 88 |
| 6 Manugupta son of 5 | 7 |

(a) BHATGĀM LINE

- 9 Jayatīyamalla, eldest son of 8, 15 years²²
 10 Suvarṇamalla, son of 9, 15 years²³
 11 Prādamalla, son of 10, 15 years²⁵

12 Viśvamalla, son of 11, 15 years (?)

13 Trailōkyamalla, son of 12, 15 years (?)

14 Jagajyōturmalla [or according to my MS, Jayajyōturmalla,] son of 13, 15 years (?)

a BHATGĀM LINE

15 Narēndramalla son of 14, 21 years (?)

16 Jagatprakāśamalla, son of 15, 21 years (?) In his time Harasimha Bhīro and Vasbhī Bhāro, built a temple of Bhūmasena inscribing the date, N S 775 or 1675 A D, on a stone lion. On Mangavarāśī sudi 6 of N S 782 or 1682 A D, the king incised five hymns in honour of Bhavāni

(b) KĪTMAṆḌU LINE

1 Ratnamalla, youngest son of 8 71(?) years, slew twelve Thākuri rājās of Kāntipura defeated in N S 611, or 1191 A D the Thākuris of Nāṭkot and later the Bhotayis (Tibetans) with the help of Sūna, king of Pulpā. In his reign the Musalmāns first attacked the country, Śomasākhariwanda, a southern Brāhmana, became high priest of Paśupati, a temple of Tuljādēv was dedicated in N S 621, or 1501 A D, and a new copper currency with a lion was introduced.

2 Amaramalla, son of 1 47(?) years, ruled over 23 towns and villages, in his reign a great temple on the model of that at Gayā was built at Lalitapattana.

3 Sōryamalla, son of 2, took Śānkhapura and Chāngu Nārāyana from the Bhātḡām line.

4 Narēndramalla, son of 3.

5 Mahādramalla, son of 4, received from the emperor of Dehli permission to issue silver coins, became a friend of Trailōkyamalla of Bhātḡām, dedicated a temple to Tuljādēvi in Kāt māṇḍu on Māgha sudi 5 of N S 669. In his reign Purandara Rājyasa built a temple of Nārāyana, close to the palace in Lalitapattana, N S 686 or 1566 A D.

6 Sadāsivamalla son of 5, was compelled by his subjects to fly to Bhātḡām where he was imprisoned.

7 Śivasimhamalla, younger brother of 6, according to an inscription repaired the temple of Svayambhū in N S 714 or 1594 A D, while his queen Gaṅgā restored the temple of Chāngu Nārāyana in N S 705, or 1585 A D. He had two sons, the elder of whom ruled over Kāntipura while the younger obtained Lalitapattana already during the lifetime of his father.

b KATMAṆḌU LINE

8 Lakṣmīnarasimhamalla, eldest son of 7. During his reign in N S 715, or 1595 A D, the wooden temple of Gaṛakṣmāthi, called Kāt māṇḍu, was built after which the town of Kāntipura was called Kāt māṇḍu. He became insane, was dethroned by his son and kept in confinement during 16 years.

9 Prāṭapamalla, son of 8, ruled from N S 729, or 1609, A D. He was a poet. The inscriptions of his reign are (a) the record of the restoration of the temple of Svayambhū by a Lama, N S 760, or 1640 A D, (b) a Svayambhūstotra at Sv, dated N S 770, or 1650 A D, (c) a Gaṇyāśvarastotra dated N S 774 or 1674 A D, (d) a Kālākṣastotra in 15 aṅghikāts (Wright's plate xxi), dated N S 774 or 1654 A D, (e) the record of the dedication of an image of Viśvadevā at Līyakullīkhāl, N S

c LALITAPATTANA LINE

1 Hariharasimha, younger son of Śivasimha of Kāntipura.

2 Siddharasimha son of 1, built a palace at Lalitapura in N S 710, or 1620 A D, consecrated an image of Tuljādēvi on Jyēṣṭha sudi 10 of the same year, dedicated a temple to Rādhākṛishṇa in N S 757, or 1637 A D, made a water course in N S 767, or 1647 A D, and became an usūti in N S 777, or 1657 A D.

3 Śrīnivṛṣamalla, son of 2, reigned from N. S 777, or 1657 A D, had a war with Prāṭapamalla, of Kāt māṇḍu in N S 778-782, or 1658-1662

²² All these periods are doubtful as the asynchronisms below show, & one of them must be wrong.

a BHATGAM LINE

on a stone in the Vinayasuchi manlaja. On Jyeshtha badi 3 of N S 785⁴⁴ or 1665 A D he incised a hymn in honour of Guru in a Ganapati pillar in Narayana chok. In N S 767, or 1667 A D he dedicated a temple of Bhairava-ankara.

17 Jitāmtramalla son of 16 21 years dedicated an image of Hari-ankara near the Darbār in S 803 or 1682 A D built various other temples and incised an inscription in a *dhar masul* Jyeshtha sudi 15 of N S 803, or 1683 A D.

18 Bhāpatindramalla son of 17 34 years. The dated inscriptions of his reign are (a) N S 817, Kali 4799 Śaka samvat 1820 Phālguna sudi 9 in the Malachchok (b) N S 823 Jyeshtha sudi 10 or 1703 A D in the temple of the Tāntrika Guptadevata (c) N S 827 Vasakhya sudi 3 or 1707 A D (d) N S 826 Bhādrapada sudi 10 or 1707 A D in the Darbār (e) N S 838 or 1718 A D in the temple of Bhairava (f) N S 841 Phālguna badi 3 or 1721 A D.

b KATMANDU LINE

777 or 1657 A D He had four sons Pirthivendra Nripendra Mahipatindra and Chakrapatindra whom he allowed to rule by turns each for a year during his lifetime. Nripendra made during his turn a coat for the Nandi at Pasupati and put up an inscription dated 153 Kārtika Śuklamāsyami⁴⁷. Chakrapatindra reigned for one day and then died. His coins show a bow and arrow a noose an elephant hook a yak's tail and the date N S 789 or 1669 A D. Pratāpamalla died in N S 809 or 1689 A D.

10 Mahendramalla third son of 9 died in N S 814 1694 A D.

11 Bhāskaramalla son of 10 ruled until N S 822 when he died childless of the plague aged 22 years.

c LALITAPATTANA LINE

His latest inscription is dated N S 821, or 1701 A D.

4 Yoganāndramalla son of 3 lost his son and became an ascetic.

5 Mahipatindra or Mahindramalla of Katmandu became king dead in N S 842, or 1723 A D⁴⁸.

6 Jayayogaprasāda an inscription of his reign is dated N S 843 or 1723 A D.

7 Vishnumalla son of Yoganarendra's (4) daughter dedicated a bell in Mālchok in N S 857 or 1737 A D, and died shortly afterwards with out issue.

permanence with the heroes of the *Mahābhārata* made a displacement of all dynasties, excepting the very latest, a matter of necessity.

But however this may be, the main point for us is to ascertain according to whatever *Amsuvarman* really dated his reign. Three different solutions of this question may be attempted. It may either be assumed that *Amsuvarman* established an era of his own or that he used the era of *Śrīharsha*, which according to *Albīrūnī*, began in 606 or 607 A.D. and was used in Northern India as late as the eleventh century,³⁷ or that he employed the so-called *Lokakala* in which the hundreds are left out. The last supposition may, however, be at once discarded, because we have in our series inscriptions of his successors which, to judge from the characters, must be dated in the same era as his own, and go down as far the year 153. If *Amsuvarman* had used the *Lokakala* none of his successors would have used a higher figure than 90. It is not equally easy to choose between the two remaining possibilities. In favour of the first it might be urged that according to the account, given by *Hsien Tsiang* and in the *Tan-sai-shi*, *Amsuvarman* was a powerful ruler who possessed extraordinary ability and achieved great fame by his conquests as well as by his literary attainments. It is well known that to establish a new era is a wish dear to the heart of ambitious Indian princes and that, to the great detriment of Indian chronology, only too many have succeeded in effecting it. On the other hand, there are important objections against this supposition. For it appears from the inscriptions that, however great and powerful a king *Amsuvarman* may have become eventually, he was originally nothing but a *Samanta* or feudatory of the king of Nepal, who in all probability really governed the country, but in the name of his overlord.

This is the position which he held according to the undated inscription of *Śivadēva* (No 5). In his own inscription of *Samvat* 34 (No 6) he, too, assumes no higher title than *mahādāmanā*, 'the great feudal baron'. *Vibhavarman* (No 8) calls him 'the illustrious' (*śrī*) *Amsuvarman*, and the same ambiguous epithet is used in the inscription of 39 (No 7). It is only in *Jishnugupta's* inscription of *Samvat* 48 (No 9) that he receives the title *maharājādhirāja* 'great king of kings'. These facts alone are fatal to the supposition that the dates of the inscriptions Nos 6-15 refer to an era established by *Amsuvarman*. For it is an indisputable axiom that nobody but an anointed king can initiate a *Samvat* of his own. As *Amsuvarman* was only a *Samanta* in the year 34 of the era in which he dates, the latter cannot begin with his *abhiśhēka* or accession to the throne. Of late some other facts have come to light which also clearly disprove the supposition that the dates of our last ten inscriptions belong to a special Nepalese era but show that it is one used generally in Northern India during the seventh and eighth centuries. In our inscription No 15, *Jayadēva*, who dates in *Samvat* 153 states that his mother *Vatsadēvi* was the daughter of a *Maṅgkharī* prince or chief, *Bhōgavarman*,³⁸ and the granddaughter of 'great *Ādityaśena*, the illustrious lord of *Magadha*'. *Ādityaśena* of *Magadha* has been long known from the *Aphsar* inscription, which contains the names of the later *Guptas*. Quite recently General *Cunningham* has published two more documents mentioning him,—the *Shāpur* inscription which records the dedication of a statue of *Surya*,³⁹ and the *Deo-Barnak* inscription which contains a grant of land made to the *Varuṇavasi bhattarakas*.⁴⁰

³⁷ *Reinoud, Fragments Arabes et Persans* p. 139. *Albīrūnī* states that he found in a *Kasimian* almanac the era of *Śrīharsha* placed 664 years after that of *Vikramāditya*. This expression may mean either that it began in 606 or in 607 A.D. If the almanac stated that the *Samvat* of *Śrīharsha* began 664 years after the *abhiśhēka* of *Vikramā*, the beginning of the era would fall in 606 because the year 1 of the *Śrīharsha* era would have to be deducted from 664 as well as 60. If on the other hand, the almanac stated that the *abhiśhēka* of *Śrīharsha* took place in *Vikramā* 601 the completion of the first year of the *Vikramā* era would fall in 603 and its beginning in 607. What *Albīrūnī* really means can be settled only by astronomical calculations in case a number of dates with

the days of the week, or a statement regarding an eclipse are found. The circumstance that the *Kasimian* almanac contained the initial point of the *Śrīharsha* era indicates that it was used in *Kasimīr*. For even in our days the *Panchāngas* usually contain something regarding the various eras used in the districts where they are written as well as sometimes historical information regarding its ancient dynasties.

³⁸ See note by Dr. *Burgess* in *Beal's Bud. Rec. of IV Centuries* vol. II p. 31 and *Ind. Ant.* vol. X p. 193, note.

³⁹ *Arch. Rep.* vol. XV Plate xi.

⁴⁰ *Arch. Rep.* vol. XVI pp. 73-76 and Plate xiv.

The former is clearly dated during the reign of Ādityasēnādēva, in Samvat 68th. The distance between this date and that of his great-grandson, Jayādēva, is 65 years, or not much less than the duration of three Indian generations, which, as already stated, amounts to 78 years. Under these circumstances it is not in the least doubtful that the great grandfather and great grandson used the same era,⁴² and it follows further that this era was not confined to Nepal, but generally current in North Eastern India. If that is the case, neither is it doubtful that the era used by Amsuvarman and the other later Nepali inscriptions, Nos 9 15, is that of Śrīharsha which begins in 606 7 A.D. No other known Indian era can possibly meet the requirements of the case, and it is not difficult to show how this particular era found its way into Nepal. Though Albirāni, when speaking of the Śrīharsha era, merely says that it is used in Northern India, and adds no information regarding its founder, it is certain that this personage can be nobody else but the hero of Bānabhatta's *Śrīharshacharita* whom his protégé, Hiuen Tsiang, calls Harshavardhana or Śīlāditya. From Bānabhatta and Hiuen Tsiang's accounts, as well as from the admissions made in the inscriptions of his valiant and unconquered foe, the Chalukya Satyasraya Pulakesi, it appears that this prince united the whole of Northern and Western and Eastern India under his sceptre during the greater part of the first half of the seventh century. In the North East he was acknowledged as lord paramount as far as Kamrupa or Assam, the king of which province conducted Hiuen Tsiang to Śrīharsha's court, and attended his great religious gathering. As Śrīharsha's empire included all the districts south of Nepal, he must merely for that reason have exercised a great influence on the political circumstances of the valley, and it would not be astonishing if its princes had adopted his era merely because he was a powerful neighbour. But it

would seem that they had still more pressing reasons for adopting this course, as Śrīharsha, in all probability, invaded and conquered their country. General Cunningham (*Arch. Reports*, vol I, p 280), states distinctly that this was the case. In the published historical documents a direct confirmation of this assertion is not traceable. But there are some indications contained in statements of the *Vamsavali* which make it very probable. First, the *Vamsavali* informs us that just before Amsuvarman's accession to the throne Vikramaditya came to Nepal and established his era there.⁴³ The name of the king and the particular era intended by the author are certainly quite wrong, but it is very probable that real facts, the conquest of the country by an Indian king about Amsuvarman's time, and the adoption of his era by the humbled princes of Nepal form the historical substratum of the erroneous account in the *Vamsavali* and that the latter has thus kept a remembrance of Śrīharsha's invasion and of its result, the adoption of his era. A much stronger argument is furnished by another piece of information preserved in the *Vamsavali*, the existence of Vaisi Rajputs in Nepal. According to the *Vamsavali* the kings of the Vīthi dynasty belonged to this class which had long been settled on the hill of Nava Akot. Now Hiuen Tsiang tells us that the race or caste to which Śrīharsha himself belonged was called Lei she⁴⁴ and General Cunningham has shown⁴⁵ that this caste must have been that of the Vaisi or Vaisi Rajputs who even at the present day are found in nearly the whole of Southern Oudh and claim to have ruled over the districts between Delhi and Allahabad. As it is an almost unvarying rule with Indian princes that on the occasion of conquests they grant a portion of the land to their chieftains it happens very frequently that centuries later, when the government has passed into other hands descendants of the grant holders still remain in possession and that their

his inscription of Samvat 39 (No 7), by which he assigns land without reference to a superior power. The ambiguous epithet Śrī 'the illustrious' leaves it doubtful, if he had then assumed the title *mahārāja*. But it is plain that he did so at some period or other of his career from the inscription No 9, where he is described by Jishnugupta, as *mahārājādīrāja*, as well as from the statements of Huen Tsaang and of the *Vamsāvali*. Jishnugupta certainly was Aśmuvarmā's immediate successor, and belonged to his family, being either his son or some other near relative. This follows from the closeness of his first date, Samvat 48 (No 9) to that of Vibhuvarmā's inscription (No 8) which, if it is not Samvat 45, at least is more than 40. There is no room for another reign between them and, if the *yuvaraja* or heir apparent—Udayadēva,¹⁰ who is mentioned as *Dātaka* or deputy in No 7, did not belong to the Lichchhavi dynasty, it is probable that he never came to the throne. That Jishnugupta really belonged to Aśmuvarmā's line is shown by the fact that he dates his edicts from the *Kailāśakūṭa*, the residence of Aśmuvarmā, and by his mentioning in two inscriptions a Lichchhavi king Dhruvadeva as his *senāpāti*, who resided at *Managriha*, the ancient palace or fort¹¹ of the Lichchhavis. These points as well as the circumstance that Inscri No 11 is dated in the victorious and prosperous reign of Jishnugupta, show further that during his time Nepal possessed a double government. The same fact is farther attested by Jayadeva's inscription No 15, which enumerates an uninterrupted line of thirty five generations of Lichchhavi kings. But the first inscription of Jayadeva's father Śivadēva II dated Samvat 119, contains a significant fact which bears on the question how long Aśmuvarmā's descendants continued to hold their position for he dates his grant from the palace *Kailāśakūṭa* where Aśmuvarmā and Jishnugupta held their court. The explanation of these points appears to be as follows.—Aśmuvarmā at first was a servant of Śivadēva I, and gradually managed to get into his hands the whole of the royal power. He also assumed or received from the

king the title *mahārāja*. But, like Jang Na hādūr in modern times, he allowed his old master, and perhaps the successor of the latter, to retain nominally the position of an independent ruler. After his death which, as already stated, must have occurred some time after Śrīharsha-Samvat 40 and before 48, or about the end of the fifth decade of the seventh century, Jishnugupta, possibly his son or, at all events, a near relative, inherited his position. The country continued to possess a double government. But perhaps the Lichchhavis possessed a little more power than during Aśmuvarmā's lifetime. Such an inference is warranted by the double heading of Jishnugupta's two inscriptions. Afterwards, some time between Śrīharsha Samvat 48 and 119, or 654 and 725 A.D., the old royal race regained possession of the whole country, and even made the former palace of Aśmuvarmā's family their residence. How this change came about is not clear from the inscriptions. But there is no doubt that Aśmuvarmā was not, as the *Vamsāvali* asserts, the father of a long line of kings but merely the founder of an ephemeral dynasty of co regents. It is even doubtful if among the kings of the Thākuri line, given in the *Vamsāvali* any real descendants of Aśmuvarmā occur. The two names Narādēva (No 7) and Jayadēva (No 12) which do occur in the inscriptions, belong according to the evidence of the latter, to the Lichchhavi or Śūryavamśi family, not to the Phāṅkuri or Rajpat family of Aśmuvarmā. It would be useless to enter on any speculations regarding the number and names of the latter. But through our inscription No 15 we are placed in a somewhat better position with respect to the Lichchhavi family. It enables us to give with a careful utilisation of all the hints furnished by the other inscriptions, and in the *Vamsāvali* a general outline of this dynasty, to determine the era in which the first five inscriptions are dated and to assign approximate dates to all the undoubtedly historical kings.

The first part of the genealogical portion of the inscription No 15 is clearly mythical, as most of the names mentioned have been taken from the *Purāṇa Vamsa*, but it nevertheless renders

occurs more than once among the Lichchhavis.

¹⁰ See Inscri. 15 which are dated from *Managriha*.

¹¹ It seems more likely that Udayadēva was a Lichchhavi descendant of Śivadēva because the name

a valuable service by the statement that Lichchhavi was a descendant of Sārya. Hence it is perfectly certain that the Lichchhavi dynasty of the inscriptions is identical with the Sūryavamsi dynasty of the *Pāśāṭi*. Lichchhavi however the founder of the family has descendants down to Supushpa of Pashpapura (ie Pātaliputra) and his twenty three unnamed successors have most likely no claim to be regarded as historical personages or even if some of them were real kings they at least do not belong to the Lichchhavis of Nepal. The prominent manner in which the next king conquering Jayadēva is mentioned makes it probable that he is the conqueror of Nepal and the head of this branch of the race. To this conclusion points also the fact that the *Pāśāṭi* names as the third prince of the Suryavamsa—Jayavarman who since the epithets *dēva* and *varman* are often used synonymously may be identified with Jayadēva. It seems not unlikely that the author of the *Pāśāṭi* in order to lengthen the line of kings may have placed two names before the real founder of the dynasty. After Jayadēva the inscription skips eleven kings and then comes to Viśhadēva. The *Pāśāṭi*, on the other hand gives fourteen names between Jayavarman and Viśhadēvavarman and shows by this close agreement that if the length of the reigns is left out of account it must be based on documents very similar to inscription No 15. The names of the next six kings—Sankaradēva Dharmadēva Manadēva Mahādēva Vasantadēva and Udayadēva are identical in the inscription and in the *Pāśāṭi*. Moreover our inscription No 1 (vs 17) confirms the sequence of the group beginning with Viśhadēva and ending with Manadēva, and adds the name of Mānadēvas mother Rajyavanti. The same document and inscription No 2 gives us the dates 386 and 413 of an unnamed era for Manadēva. Finally inscription No 4 which is dated in Samvat 435 belongs to a king called Vasantasena. The close resemblance of this name to that of Vasantadēva, the grandson of Mānadēva and the small interval of twenty two years between the last date of Mānadēva

and that of Vasantasena which is just sufficient for one short reign (Mahādēva) permit us to assume with some confidence that Vasantasena and Vasantadēva are the same person. If we proceed further the genealogical portion of inscription No 15 omits the names of 13 kings and winds up with Narēndradēva Śivadēva and Jayadēva. Inscriptions No 5 and Nos 9 10 furnish us however with two names those of a Śivadēva the contemporary of Amsuvarman and of a Dhruvadēva the contemporary of Jishnugupta, while the *Pāśāṭi* gives seven more names and then passes to the Phakuri line of Amsuvarman, in which the names of Narēndradēva and Jayadēva have been erroneously incorporated as those of the seventh and twelfth princes.

In order to settle the chronology of the Lichchhavi dynasty more accurately and especially in order to determine the era in which Manadēva and Vasantadēva Vasantasena date the first step to be taken is to fix the position of Śivadēva I and Dhruvadēva in the group of the thirteen kings left unnamed in the inscription No 15. This may be done in the following manner—Our inscription No 12 the first which belongs to Śivadēva II the father of Jayadēva II is dated Śrīharsha Samvat 119 or 725 C.A.D. The second No 13 in which his name occurs was inscribed in Śrīharsha Samvat 113 or 719 50 and No 14 which has lost the king's name but most probably belongs to Śivadēva II as the heir apparent is Vijayadēva a vicarious name for Jayadēva bears the date Śrīharsha Samvat 145 or 751 2 A.D. As the interval between the first and the third inscription amounts to twenty six years it is only reasonable to assume that the date 725 6 A.D. falls in the beginning of his reign. His accession to the throne may therefore be placed about 720 A.D. or Śrīharsha Samvat 114. If we allow for the reign of his father Narēndradēva the average duration of a generation on the beginning of the latter falls in 695-6 or Śrīharsha Samvat 89. Our inscriptions Nos. 9 10 name the Lichchhavi Dhruvadēva as king of Nepal and the former is dated in Śrīharsha Samvat 48 or 654-5 A.D. Hence it follows that Dhruvadēva is one of the

thirteen unnamed princes of No 15 and, as the interval between the inscription and the probable date of the accession of Narāṇdra-dēva is about 44 years, it is evident that at the utmost two of the unnamed princes can be allocated to this period. Dhruvadēva thus obtains the eleventh place among the thirteen. Going further back, we have the inscription No 5, in which Sivadēva I declares that Amsuvarman is the administrator of his kingdom, and has rendered important services in war. Though it is not dated, it is yet indisputable, that Sivadēva I preceded Dhruvadēva, because Amsuvarman's inscriptions range from Śrīharsha Samvat 34 45 (?) or from 640 I A.D. to at least 650. It remains however, somewhat doubtful if the two kings followed each other immediately, or if one reign lies between them. Though the possibility of the former supposition cannot be denied, the latter is yet more probable. As Hsien Tshang's remarks which are based on information collected in 637-646 A.D., undoubtedly indicate, Amsuvarman's career must have been a long one, and his great deeds, through which he rose to a royal or quasi royal position, must have been performed a considerable time before the time when Hsien Tshang first visited Northern India and before the time when he issued his edicts. Moreover, Sivadēva's inscription (No 5) evidently falls in the period before Amsuvarman's power was fully developed. It will, therefore, be advisable not only to place this document before Śrīharsha-Samvat 34 but to assume that it was incised a good many, say ten to fifteen, years earlier. Under these circumstances there is room for one short reign between Sivadēva I and Dhruvadēva and we may allot to the former the ninth place among the thirteen unnamed princes of the genealogical list in inscription No 15. If we now turn to the question to which era the dates of Mānadēva and Vasantasena-Vasantadēva belong it might be contended that this must be the Sakasamvat of 789 A.D., because the use of this era is known to have prevailed very generally, particularly in the south and west of India, already during the earlier centuries of our era. On this supposition

Mānadēva's two dates, Samvat 386 and 415, would be equivalent to 464 5 and 491 2 A.D. and Vasantasena-Vasantadēva's date Samvat 435 to 513 4. We have seen above that the reign of Sivadēva II probably began about 720 A.D. The interval between him and Vasantasena would therefore be 207 years, or if we put (what perhaps is preferable), instead of 720, the date of his first inscription, 725 A.D., 212 years. According to our inscription No 15, fifteen kings ruled between Vasantadēva and Sivadēva, the father of Jayadēva, and we have seen above that the date Samvat 435 falls into the beginning of Vasantasena's reign. Thus we obtain the result that 16 kings reigned together only 207-213 years, or that a reign lasted on an average 13 years and a quarter. This proportion is not much altered if we take instead of the interval between Vasantasena and Sivadēva the most distant dates known, that of Mānadēva's first inscription and that of Jayadēva's. In that case we have to deduct from Śrīharsha Samvat 153 or 759 60 A.D. the value of Samvat 386 according to the Śaka era or 464 5 plus the number of the five or six years of Jayadēva's reign which may be supposed to have elapsed in 759 60. As Mānadēva's first date no doubt fell in the beginning of his reign the remainder, 290, has to be distributed among 19 kings (Mānadēva, Mahidēva, Vasantadēva, Udayadēva, 13 unnamed princes, Narāṇdradēva and Sivadēva). The result is a little more than fifteen years and a quarter for each reign. Neither the former figure nor the second are sufficiently large. For the lists both of the *Varāṇasī* and of inscription No 15 refer to generations of kings not to the reigns of *collaterals*. The *Varāṇasī* states throughout that each of the enumerated Śāryavamsī kings was the son of his predecessor. In the inscription No 15, the same statement is appended to the kings of the group beginning with Vṛishadēva, except in the case of the last, Udayadēva, whose relationship to Vasantadēva is left doubtful. The thirteen unnamed princes are again stated to be his lineal descendants. With respect to the last

* No 11. After him (Vasantadēva) followed thirteen sprung from the lord of the earth called Udayadēva, — say thirty-two and a half in the list of the *Varāṇasī*.

group, Narēndradēva's descent is not clearly described, but the last two kings are said to be his lineal descendants. Thus it appears that, even if we allow two breaks in the lineal descent to have occurred, by far the greater number of reigns represent generations. Assuming now that the account of the inscription No. 15 is more trustworthy than that of the *Pāṇḍit*, we have yet to run seven teen generations and the reigns of two kings who may have been collateral into 200 years. It will be evident to everybody who has paid attention to the calculation of the average lengths of generations in the Indian dynasties that this is impossible. The lowest figures required for seventeen generations is 350 years, as the average in known cases runs below 21 years; mostly it varies between 24 and 27 for a generation. Under these circumstances, it is not doubtful that the attempt to refer Manadēva's and Vasantaśēna's dates to the Baka era must be abandoned and that we have to look for them to an era which begins earlier. If that is the case, there is only one known era, the so-called Vikramasamvat of 57 B.C. which will suit. Referred to the Vikrama era, Manadēva's dates are equivalent to 329 and 356 A.D. and the interval between his first inscription and Jayadēva's No. 15 amounts to 430 years, which sum being distributed among nineteen kings gives twenty-two years and about three quarters for each. Similarly the interval between Vasantaśēna's date, which now represents 378 A.D. and the first inscription of Sivadēva II, 725 A.D., amounts to 347, and the average for each of the sixteen intervening reigns is a little more than 21 years. These figures are perfectly acceptable, especially if it is borne in mind that Udayadēva and Narēndradēva probably were not lineal descendants of their predecessors. The palaeographical evidence likewise confirms this arrangement. The characters of Manadēva's inscriptions fully resemble those of the Gupta inscriptions, especially of Śāṇḍagupta's pillar edicts. As it is now pretty certain that the Gupta era begins about the end of the second century A.D., probably as Sir D. Bayley maintained in 190 A.D., this prince lived in the fourth century³³ exactly during the time when Manadēva

ruled. This result will perhaps appear suspicious to those who consider the Vikrama era with distrust, and take it to be an invention of the sixth century A.D. But, though it is perfectly true that hitherto no early inscriptions, which are clearly dated in the Vikrama era, have been found, the proof that it is not a genuine era, has, by no means, been furnished. It seems therefore safer to assume that we have in the Nepalese inscriptions to deal with a known era, than to take our refuge in the only other possible supposition that the Licchhavi kings reckoned according to a peculiar hitherto unknown era. If that were the case it would of course, be impossible to fit Manadēva's and Vasantaśēna's dates with any accuracy.

The only reign which now remains to be determined is that of Jayadēva I, whom we identified above with Jayavarman the third Śōryavarmakīng of the *Pāṇḍit*. According to inscription No. 15, eleven unnamed kings reigned between him and Vṛishadēva. If we add the reigns of the latter and of his son and grandson, Śāṅkaradēva and Dharmadēva, his accession to the throne is separated from Manadēva 329 A.D. by fifteen reigns. Supposing that these kings are the *Pāṇḍit* (which, however, has three more) a series of all the Licchhavis, followed each other in the direct line of descent, we might allot to them about 330 years (15×22). The beginning of Jayadēva's reign and with it probably the conquest of Nepal by the Licchhavis, would thus fall about the commencement of the Christian era.

The results of this discussion are shown in the accompanying table, which exhibits also once more the lists of the Śōryavarmas according to the *Pāṇḍit*. A comparison of its contents with the results gained from the inscriptions will show how very closely the two resemble each other especially to the earlier portion. It is therefore evident that the author of the *Pāṇḍit* must have had historical documents to go on. Hence it becomes not improbable that the greater part of the names which he gives may be correct. This is all the information deducible from our inscriptions for the earlier history of Nepal. The results which Nos. 17-23 furnish

³³ His dates fall between Gupta-samvat 137-149

have been worked out so carefully by Mr O Bendall, in the Historical Introduction to his *Catalogue of the Buddhist MSS. from Nepal*,

preserved at Cambridge (p viii—xvii) that it is unnecessary to go once more over the same ground

TABLE OF THE LICCHAVI KINGS OF NEPĀ

Inscriptions

1 Jayadēva [I, about the year 1 A D] Insc No 15

2 }
3 }
4 }
5 }
6 }
7 } Names omitted in Inscription No 15
8 }
9 }
10 }
11 }
12 }

13 Vṛshadēva [cir 260 A D] (Ins 1 & 15)

14 Sankaradēva, son of 13 [cir 285 A D] (Ins 1 & 15)

15 Dharmadēva, son of 14, married to Rājyavati, [cir 305 A D] (Ins 1 & 15)

16 Mānadēva, son of 15, Samvat 336 413, or 329 356 A D (Ins 1 3, 15)

17 Mahidēva, son of 16 [cir 360 A D]

18 Vasantadēva or Vasantasēna son of 17, Samvat 435, or 378 A D (Ins 4 & 15)

19 Udayadēva [cir 400 A D] (Ins 15),

20 }
21 }
22 }
23 } Lineal descendants of 19, names omitted
24 } in Insc 15
25 }
26 }
27 }

28 Śivadēva [I, cir 610 A D] (In 5, omitted in In 15)

Co regent, Amsuvarman, first Sāmanta, then Mahārāja, (Śriharsha) Samvat 34, 39, 45 (?), or 640 1—651 2 A D [Ins 6 8]

29 Name omitted in In 15

30 Dhruvadēva (Śriharsha) samvat 43 or 654 55 A D (In 9, omitted in Ins 15)

Co regent, Vishnugupta (Śriharsha) samvat 46, or 654 5 A D [Ins 9 10]

31 } Names omitted in In 15, Co regents,

32 } Vishnugupta and perhaps Vishnugupta, mentioned as heir apparent in Ins 9

Vamśāvali

1	Bhāmivarman	
2	Chandravarman,	81 years
3	Jayavarman,	82 years
4	Harshavarman,	61 years
5	Saravarman,	78 years
6	Prithivivarman,	76 years
7	Jyēsthavarman,	76 years
8	Harivarman,	76 years
9	Kubēravarman,	83 years
10	Siddhivarman,	61 years
11	Haridattavarman,	81 years
12	Vasudattavarman,	63 years
13	Pativarman,**	53 years
14	Śivapūddhivarman,	54 years
15	Vasutavarman,	61 years
16	Śivavarman,**	62 years
17	Rudradēvarman,**	66 years
18	Vṛshadēvarman,	61 years
19	Śankaradēva,	65 years
20	Dharmadēva,	59 years
21	Mānadēva,	49 years
22	Mahidēva	51 years
23	Vasantadēva, crowned in Kali 2800, or 301 B C	86 years
24	Udayadēvarman,	35 years
25	Mānadēvarman,	35 years
26	Guaakāmādēvarman,	30 years
27	Śivadēvarman,	51 years
28	Narendradēvarman,	42 years
29	Bhīmadēvarman,	36 years
30	Vishnudēvarman,	47 years
31	Vasudēvarman,	51 years

Amsuvarman (founder of the Thākuri dynasty, Kali 3,000 or 101 B C)

** As the *Pāṭaliputrāvali* has three princes more between Jayadēva-Jayavarman and Vṛshadēva than in 15 three names have probably to be eliminated. One of these is

probably Pativarman, whose name is suspicious, another either Śivavarman or Rudradēva, whose names are synonymous; the third is doubtful.

32 Narāṇḍarāja (our 693 & 12) (In 15)

34 Śivadhva II son of XI married to Vatsiddhī daughter of the Maṅkhari¹¹ Bhogavarman and daughter's daughter of Adityasena of Magadha,¹² (Śrīharsha) samvat 119 11¹³ or 725 G—731 2 A D (In 12 14, 15)

35 Jayadhva II, Panchakrakṣma son of No. 31, married to Bijyamati daughter of Śrīharṣadhva, king of Gauḍi Odra, Kalinga and Kosala, descendant of Dharmalata¹⁴, (Śrīharsha) samvat 121 or 739 60 A D (In 15)

¹¹ The earliest kings of this little known dynasty are — Jayavarman, Śāntidharmarman and Anantavarman. Three of their inscriptions, written in characters a little later than those of the Guptas, and hence probably belonging to the 5th century, are found near Gayā. The most important of these documents two of which have been badly edited by Prinsep, *Four As Soc Bengal* vol. 1, pp. 647 and 67, runs according to my version which has been made from the original as follows —

भारता शौचरत्ना कुलपतयुगोदितवत्कारणमात्मनः
भीमार्जुनस्य योऽभूज्जनद्वयरोत्तमवर्मा सुबुद्ध [I]
कुण्डलार्जुनकीर्ति प्रवर्तयितुमर्हति विष्णुमेतत्
मूर्ध्नि लोके यथा ह्येवमित्युक्तवीकरणातिवस्त [II]
कस्तुभरीपुत्रा प्रणयिनामिच्छाफल पारदो
दीप क्षात्रकुलस्य नैकसमस्तपारसोभावन [I]
काताधिपहर हस्तमतिवस्तः पाता बभूव क्षिते
भीमार्जुन इति प्रतिष्ठितवत्ता सामन्तपूजामणि [II]
सन्प्रशान्तविजोदितैरन्तरालस्पर्शेष्टतारा रत्ना
भीमार्जुनस्य करोति विषमो यथा ह्यदिति रितो [I]
सत्त्वकर्णविरुद्धाङ्गैः शराधिपस्तस्योत्तमवर्मा
सुबुद्धस्य पतन्यन्तस्तुल्यद्वयान्तवर्मेभ्युते [II]

Another group of later Maṅkhari kings is known from

Mentioned as the 7th Thākuri prince

Mentioned as the 12th prince of the Thākuri line

the 4th century seal (*Four Roy As Soc*, vol. III p. 373 where however, amongst other mistakes, the word Maṅkhari is misread Hovari). They are —

- 1 Harivarman married to Jayavimīti their son
- 2 Adityavarman married to Harshagupta their son
- 3 Śivaravarman married to Upagupta their son
- 4 Ishnavarman married to Lakṣmīvatī (?) their son

5 Sarvarman Maṅkhari

Among these kings Isingavarman (misread Śāntivarman) is mentioned as the son of Dharmadagupta in the Aphār inscription where also one Śūśhitavarman occurs as the enemy of Mahāśānagupta. Sarvarman's name is found in the Deo-Bārnak inscription (Cunningham, *Reports*, vol. XVI p. 73). The same inscription names after Sarvarman the illustrious Avantivarman who may be identified with Avantivarman the Maṅkhari whose son Grahavarman according to the *Śrīharṣa charita* married Dhyaśālī, the sister of Śrīharṣa Harṣavardhana. Possibly our Bhogavarman was a relative of the last prince. A king of this race who is probably much older than all those enumerated above, Kṣhītravarman the Maṅkhari is also mentioned in the *Śrīharṣa charita* (*Four As Soc*, vol. V, p. 64). Compare also General Cunningham's Remarks on the Maṅkhari Dynasty *Arch. Reports* vol. XV, p. 166 and vol. XVI pp. 18-81.

¹² See above p. 120.

¹³ Bhagadattis and Śrīharṣadhva probably belong to the dynasty of Prāgyyotishas to which Harṣavardhana's contemporary Kumārārāja also belonged.